

Federal Council BULLETIN

Vol. XII, No. 9



November, 1929

The New Christian Adventure

By J. H. OLDHAM



Who Is the Christian?

By JOHN A. MACCALLUM



Religion in Russia

By ORLO J. PRICE



Where the Churches Stand on War and Peace

Religious Education

EXHIBIT

Pacific School of Religion

A Journal of Interchurch Cooperation

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

RELIGIOUS PUBLICITY COUNCIL	
Washington, D. C.	October 31-November 1
COUNCIL OF WOMEN FOR HOME MISSIONS, EXECUTIVE COMMITTEE	
New York, N. Y.	November 6-7
WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES	
Nashville, Tenn.	November 10-12
AMERICAN ASSOCIATION OF JUNIOR COLLEGES	
Atlantic City, N. J.	November 19-20
FEDERAL COUNCIL'S COMMISSION ON INTERNATIONAL JUSTICE AND GOODWILL	
New York, N. Y.	November 21
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y.	November 22
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE	
Chicago, Ill.	December 4-6
GOLDEN RULE SUNDAY.....	December 8
UNITED STEWARDSHIP COUNCIL	
St. Louis, Mo.	December 6-7
ANNUAL MEETING, INTERDENOMINATIONAL COUNCIL ON SPANISH-SPEAKING WORK	
Denver, Colo.	December 10-15

1930\

HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS	
Atlantic City, N. J.	January 8-10
FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS	
Atlantic City, N. J.	January 11-14
FOREIGN MISSIONS CONFERENCE	
Atlantic City, N. J.	January 14-17
CONFERENCE ON THE CAUSE AND CURE OF WAR	
Washington, D. C.	January 14-17
TENTH ANNIVERSARY CONVENTION OF OHIO COUNCIL OF CHURCHES	
Columbus, Ohio	January 19-26
NATIONAL STUDY CONFERENCE ON THE CHURCHES AND WORLD PEACE	
Evanston, Ill.	February 25-27
WORLD'S COMMITTEE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION	
Geneva, Switzerland	June 17-24
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION	
Toronto, Canada	June 23-29
INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST	
Washington, D. C.	October 14-19
WORLD CONVENTION, DISCIPLES OF CHRIST	
Washington, D. C.	October 19-23
NORTH AMERICAN HOME MISSIONS CONGRESS	
Washington, D. C.	November 30-December 5

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NOVEMBER, 1929

THE EDITORIAL OUTLOOK

A Prayer for Armistice Day

GRANT, O God, the long-awaited gift of universal and enduring peace that shall transform the world and mold it more in accordance with Thy will.

In honored memory we hold all those who nobly fought for great principles in time of war. In humble thanksgiving we praise Thee for giving us men who have so effectively fought for peace in time of peace.

Grant that war may be forever banished from the heart of man as well as from the law and diplomacy of nations. Lead us on highways of peace whereon unguided feet would never tread. Teach us lessons of peace, love, and brotherhood which our unaided minds could never learn.

As Thou hast given us many secrets of science, so give us the greater secrets of helpful fellowship. As Thou hast taught us to cling to that which is good, help us to banish forever the centuries-old scourge of destructive, hateful war. In times of misunderstanding may there be no thought of bloodshed, and in times of important negotiations may there be no sense of hatred or ill-will.

All that was great in the history of our

past we remember and cherish, but we see, yet darkly but with increasing clearness, the dawning of a greater future. As we remember the past deeds of war, may we remember and continue the achievements for peace. May the issue of our own day be peace on earth, goodwill to men, and the furtherance of Thy kingdom of love. Amen.

RICHARD K. MORTON.

Science and the Unseen World

WHEN one of the foremost physicists of our generation, the leading exponent of Einstein in the English-speaking world, declares that the older materialistic conceptions are "entirely out of keeping with recent changes of thought as to the fundamental principles of physics," the religious interpretation of the universe finds allies in an unexpected quarter. And that is precisely what is happening today.

Arthur S. Eddington, Plumian Professor of Astronomy at Cambridge University, is expounding this view with singular force and lucidity. His recent Swarthmore Lecture on *Science and the Unseen World* (published in this country by the Macmillan Company) is still more pronounced than his much-heralded volume, *The Nature of the*

Physical World, in insisting that the old materialism is dead and that we do not even know what "matter" is. It is a great mistake, he holds, to regard a lump of matter as more easily comprehensible than the human spirit; the fact, rather, is that the exploration of the external world by the methods of physical science "leads not to a concrete reality but to a shadow world of symbols."

Professor Eddington goes on to insist that we cannot even start on our survey of the physical world without assuming the validity of consciousness and our inner sense of values. So the appreciation of unseen things—feelings, purposes and the apprehension of the true, the beautiful and the good—is held to be just as valid a part of reality as anything that the physicist or the chemist investigates.

When a scientist who is universally acclaimed thus reveals himself as also a true mystic, no one need feel that religion is intellectually unrespectable! As Professor Eddington puts it:

"There was a time when the whole combination of self and environment which makes up experience seemed likely to pass under the dominion of a physics much more iron-bound than it is now. That overweening phase, when it was almost necessary to ask the permission of physics to call one's soul one's own, is past. . . . The physicist now regards his own external world in a way which I can only describe as more mystical, though not less exact and practical, than that which prevailed some years ago, when it was taken for granted that nothing could be true unless an engineer could make a model of it."

The New Diplomacy

WHAT a picture! The President of the United States and the Prime Minister of Great Britain discussing world problems along the banks of the Rapidan, in the Blue Ridge Mountains of Virginia. The scene changes, and the British Premier is speaking before the Senate of the

United States, unfolding to his hearers his plans for a naval disarmament conference. We have here evidences of a new diplomacy—a diplomacy carried on in the open and devoted to the peace of the world.

Not long ago diplomats gathered in the dark, figuratively speaking, to carry on their negotiations. Foreign secretaries met behind closed doors. They drew up secret treaties and bargained with one another in an underhanded way. The people seldom knew what was going on. It was alleged that the diplomatic exchanges between nations were too "delicate" in nature for public handling. Under this cover of diplomatic darkness the peoples of the earth were committed to all sorts of obligations of which they knew little or nothing until a summons to war sent them into the trenches.

Today it is different. It is now conceded that the citizens of every nation have an inalienable right to know to what international pledges they are being bound by their respective public servants. In place of the secret maneuvers of yesterday there is emerging a diplomacy open and above board. We have already referred to the Hoover-MacDonald conversations as a case in point. Take, too, the negotiation of the Peace Pact of Paris. The newspapers carried the story of M. Briand's original offer to the United States. Mr. Kellogg's reply was given to the press. Every shopkeeper and day laborer was permitted to read the correspondence that passed between these two governments. For weeks and months the newspapers of the world carried detailed stories of the negotiation of this treaty. The public shared honors with the diplomats in giving form and content to the Pact. The full text of the treaty as finally agreed upon was given to the press and when the Pact came into effect on July 24, 1929, the people of every land really knew what it was all about. An Inter-American Treaty of Arbitration will come before the Senate in December. The public is already becoming familiar with the text of that treaty.

Other treaties are being deposited in the Archives of the League of Nations at Geneva. Only those treaties thus publicly registered are binding upon the nations signatory to the Covenant of the League. Diplomats, working under the eye of the public, will be more solicitous than heretofore in maintaining the peace of the world.

The objectives of this new diplomacy are in keeping with the changed method. It is a diplomacy that is becoming more and more committed to the peace ideal. Believing as they did in the inevitability of war, it was only natural that the conniving diplomats of yesterday should be concerned with balances of power and with special alliances. The new diplomacy is co-operative in principle, and is premised upon the possibility of establishing and maintaining a righteous and peaceful world order. The old diplomacy legalized war. The new diplomacy is outlawing war. The old diplomacy was negotiated under the influence of militarists. The new diplomacy is being evolved by statesmen in a civilian atmosphere.

The churches may well rejoice in the new methods of procedure exemplified in the diplomacy that gave to the world the multilateral treaty for the renunciation of war and is now working out a promising plan for the reduction of naval armament.

The Impending Struggle over the Peace Pact

THE PEACE PACT of Paris, now effective for some fifty nations, will be the center and the test of the conflict developing between conservatives and progressives in the program for world peace.

The conservatives are no doubt sincere and patriotic. They honestly believe that war is, and always will be, inevitable when two rival nations find their major interests in serious conflict. War they regard as the only final court of appeal for the decision as to which shall have its way. They be-

lieve that power is the fundamental characteristic of a sovereign nation; that a nation's might establishes its rights and its prestige; and that weak nations must do the bidding of the strong.

Honestly believing in the force-philosophy, they put little or no faith in arbitration treaties or in international law and international courts. The Pact of Paris signifies little to them. They hold that the only real security for a nation is the strength of its army and navy. Hence they support aggressive nationalistic policies and colossal military preparations and oppose President Hoover's policies of reduction. They rejoice in the developing R. O. T. C. and all the procedures by which the War Department is militarizing the outlook of youth in many of our colleges and high schools. All this, they insist, is in the interest of security and justice and of taking our rightful place in the world.

Under the leadership of these believers in physical might, the United States is estimated to have an immediately available military and naval force of over 600,000 men, with an easily mobilizable army of several millions. The annual budget of the United States for naval and military expenditures is, according to President Hoover, larger than that of any other nation in the world. Although our Regular Army consists at present of fewer than 130,000 men, in addition to these we have the National Guard (180,000), Organized Reserves (120,000), Reserve Officers' Training Corps (112,000), Air Corps (10,000) and the Naval Forces (100,000). We have in these forces trained officers sufficient for an army of 7,000,000 men, according to the statement last winter of Honorable Ross. A. Collins in the House of Representatives.

Those who are advocating a peace program hold a different philosophy. War is not regarded as inevitable. Nations, they declare, are coming to the point in social and moral development where international controversies can and should be settled only

by peaceful means. Peace treaties, arbitration agreements and especially the Pact renouncing war, they hold, are more than mere pious gestures; they constitute international obligations of the highest order which are to be strictly observed.

These peace workers also are sincere and deeply patriotic. It is a mistake for either side to charge the other with lack of patriotism. Both ardently love their country, but their ideals, guiding principles and goals are based on opposite conceptions. Conservatives hold to the age-old idea of savages—that it is only brute force that finally counts. Progressives believe in a new and civilized world-order, in which law and justice will be observed, and mutual help practiced, by nations no less than by individuals.

Between these two groups and their ideas, the crucial struggle of our generation is now in progress. The fate of the world hangs on its issue. The decision for the entire world lies on its outcome here in the United States more than in any other single country. If the United States is controlled by the old ideas and the old spirit, the Peace Pact will indeed be but an empty gesture. Our Navy, our Army, our National Guard, our Reserves, will go on increasing. President Hoover's purpose to reduce the military budget will be defeated. Our enormous military and naval preparations will inevitably be felt by other nations to threaten their security. They will accordingly feel forced to increase their own military preparations. The vicious circle of competitive armaments will go on and on, with war as the final result.

The evidence of the victory or defeat of the peace program will appear in what is done during the coming few years. Adoption of policies which nullify the intent and the spirit of the Pact will indicate victory for war-makers. Policies that make the Peace Pact effective, that build the structures of world justice, arbitration, international courts of judicial settlement, or ad-

justments of access to raw materials and markets, will indicate victory for peacemakers. Every national and international issue should be scrutinized in this light.

If the United States throws her mighty moral force behind the Pact, making known to the world that she intends scrupulously to observe it herself and that any nation which violates its solemn pledge will come under our swift and active condemnation, the pledges of the Pact will be kept and the end of the war-system be assured.

A by-product of the loyal observance of the Peace Pact has been insufficiently noted both by those who support and by those who despise the Pact. When the observance of the Peace Pact becomes the established habit of the nations, many now vexing problems will become automatically solved—or, more accurately speaking, irrelevant. The problem of "security" will be no more, for all will be secure. The "freedom of the seas," the "parity" of British and American navies, "contraband," "raw materials," "markets," "adequate" preparedness, "neutral rights"—all these questions, so important under a war-system, become meaningless under an assured system for maintaining peace.

President Hoover sounded a rallying cry when he declared that if the Pact "is to fulfill its high purpose we and other nations must accept its consequences; we must clothe faith and idealism with action."

Do We Any Longer Need Christian Education?

THIS question was raised in a recent letter from a pastor who is representing a certain denominational college among the churches and high schools of his state. He proceeds to ask, What is causing the lack of harmony between the background and the foreground of education in the United States? Are we building the superstructure on the foundations laid by the colonial fathers and according to the pattern in the minds of the framers of the act of separation of Church and State? He

laments the fact that less than one-third of the boys and girls of his denomination in his state attend the denominational schools, and adds: "Rome has a settled policy; the State has a settled policy; what about Protestants in America?"

That this is not merely a local problem is evident from a statement from the International Council of Religious Education:

"No movement in the church of today is attracting more attention than religious education. There is concern being expressed in many quarters that this movement is in some uncertainty as to exactly what it is trying to do and in which direction it is going. The attempt to bring the values and techniques of educational science to the service of Sunday school work has in the minds of many endangered its essentially spiritual and Christian quality. Others contend that there is nothing inconsistent between a sound educational procedure and a definitely Christian educational aim. All agree that there is great need for a very clear definition of just what makes any education religious and what makes religious education Christian.

"Interest centers particularly in the relationship between Christian religious education and the character education movement which is receiving such emphasis in public education."

It is announced that five forenoons are to be devoted to the consideration of this problem at the next quadrennial convention of the Council in Toronto, June 23-29, 1930.

Professor George A. Coe has again raised this question, and discussed it at length in his latest and in many respects his most challenging volume, entitled *What is Christian Education?* Taking as his starting point the Jerusalem meeting of the International Missionary Council which indicated, as he thinks, "that an acute crisis has been reached in mission schools in the Orient," he makes the startling assertion that "what constitutes Christian education is an unsolved problem." He declares that "with a few modifications the following four points, which indicate a crisis in mission education, would also describe the state of Christian education among Protestants in the United States":

1. The Protestant Churches of the United States never have had an inclusive plan for the development of Christian character.

2. Corresponding to the problem of relating Christianity to native cultures in mission fields, we have at home the problem of the proper relation between our religion, on the one hand, and, on the other hand, mod-

ern science and the industrialism that employs the sciences as tools. Two cultures are endeavoring to live side by side in western society—and in our breasts, too. With regard to this upspringing of a different and partly rival culture in the western world, Christian education has done next to nothing.

3. Not only are the working relations between the churches and the national school systems, both at home and abroad, not yet stable, but the churches have not yet settled in their own thinking what are the irreducible functions of Christian education. Education, which was once and until recently in the hands of the ecclesiastical power, is passing more and more under the control of the secular arm. What, then, is to be reserved to religion? The churches cannot tell you.

4. A fourth evidence of the unsatisfactory condition of Christian education in the home land is our general backwardness with respect to school technique; including, in addition to instruction, (which aims to increase the pupil's knowledge), opening the world of religious appreciation, the induction of self-discipline, the enlargement of purposes, and the development of judgment and initiative.

It is significant that this self-criticism comes almost simultaneously from a clergyman, from a great educational organization which takes pride in the fact that forty-one Protestant denominations are cooperating through it, and from one who for a generation has been generally acknowledged as a foremost leader in Christian education. As concrete illustrations of present-day shortcomings, one may refer to the devastating chapter on "Religious Observances" in the recent study of an industrial community, *Middletown*, or the chapter entitled "The Influence of the Sunday School" in Bruno Lasker's *Race Attitudes in Children*.

Even if the indictment be too severe and sweeping, it certainly is not to be lightly dismissed. It would be a wholesome experience for every local church council, every ministerial association, every community training school, to make a careful study of the relation between the local program of religious education as provided by the churches and the local program of public education, seeking answer to these questions:

What is Christian education?

Does our community still need Christian education?

Is it getting what it needs?

How may its needs be met more adequately?

Uniting Christian Forces

MOST of the objections to a larger unity seem to be largely matters of temperament. The Methodist says that he feels more at home among the Methodists, the Presbyterian feels more comfortable with Presbyterians and the Congregationalist feels better when he is moving among those of his own group.

Now differences of this temperamental order are sure to be overcome by the very fact of our meeting together in cooperative enterprises. The remarkable fact about the conference on Faith and Order at Lausanne in 1927 was not that the delegates there could not agree on statements about Faith and Order, for only the most hopeful came to the meeting with any expectation that there would be any such formal agreement, but that after we had seen that we were not likely to agree on statements concerning creed or sacraments, we did not forthwith adjourn and go to our various homes. Instead of adjourning, we stayed in our places for a week or more after it became clear that there were differences—mourning the fact that we could not agree. Usually when groups find that they cannot agree it is not wise for them to continue to discuss their disagreements, for elements of partisanship are likely to appear. At Lausanne, however, the more frequently we told each other that we could not come to any agreement, the better we felt toward one another!

In America we get a chance to mingle together very frequently, and these minglings together are fast overcoming our temperamental differences. Of course, any union of the churches would have to leave scope for the play of such differences, but there is nothing in temperamental likes and dislikes to warrant the maintenance of the present split-up condition of Protestantism.

We are discerning more and more clearly that closer cooperation looking toward some form of union is being forced upon us by certain inescapable tendencies in the times

in which we live. In almost all the denominations, for example, greater emphasis is being placed on the idea of worship. For the carrying out of this idea there is increased emphasis on the type of church building that prevailed in the Middle Ages when worship was so much a part of church experience—namely, Gothic. Now in the old days, the Gothic cathedral was an expression of the common life of the Church. In the days of the building of the great cathedrals those majestic edifices were community enterprises. At the present time two and sometimes three congregations in a single small city will strain themselves to erect edifices of a notably Gothic type without reflecting upon the fact that such buildings are enormously expensive, and that they call for large local budgets to carry forward successfully programs appropriate to them. If our church buildings are to develop this lavishly expensive type of architecture, we shall have to insist upon some concentrated plans to prevent frightful waste through duplication.

This, however, has to do with a rather commonplace order of practical economy. The deeper reason for close unity among churches today comes from the fact that Christianity faces one common foe the world around. I refer to the secularistic spirit of our material civilization. The home missionary at work in cities today encounters at every turn this spirit, and the foreign missionary reports that the materialism which goes abroad from professedly Christian lands is the deadliest enemy he has to fight. If there were no other reason for sending missionaries abroad today we could justify every dollar of missionary expense by the necessity of sending Christian emissaries to counteract the unchristian influences which stream forth from our own land. Inasmuch as our enemies are at least in spirit unified, we need the unity of all Christian forces to fight against the common antagonist.

FRANCIS J. McCONNELL.

The New Christian Adventure

By J. H. OLDHAM, of London*
Secretary, International Missionary Council

THE OUTLOOK which may be described as that of *secular civilization* is a far more formidable challenge to Christianity than any of the non-Christian religious systems. It is no mere academic theory or speculative philosophy. It is intimately associated with the creative forces of the modern world. It is not a body of traditional beliefs, to which men pay an outward and respectful homage while their real interests lie elsewhere. What we have to reckon with is the assumptions underlying and bound up with the living forces which are here and now building up the world in which we live.

The secular view presents itself to men, not simply as one of several rival philosophies, but as the explanation and interpretation of the creative forces of their actual world. It possesses all the prestige derived from the dazzling achievements of natural science. It finds allies in the new opportunities for enjoyment and the new avenues to wealth and power which modern science has opened up and which have so powerful an attraction for the natural heart of man.

What are some of the main issues which secular civilization raises for Christian faith?

In the first place, powerful and influential voices are proclaiming today that it is no longer possible, nor necessary, to believe in God, at least in any personal sense. In illustration, two books out of many may be cited, which have had a wide circulation in Great Britain and America—H. G. Wells' *Open Conspiracy* and Walter Lippmann's *Preface to Morals*. Both books are concerned with the betterment of human society. Both are inspired by a serious and lofty purpose. Both maintain that the service of mankind needs the driving force of a religious motive. Both are agreed that it is necessary to abandon belief in the personal God. Mr. Lippmann asserts that a fundamental choice is necessary; there must be a complete break with the theocratic idea, in order that the way may be clear for the only form of religion that is possible for the modern man. Mr. Wells is equally clear that religion in the future can only be the service of humanity, detached from any belief in a personal God.

The achievements of modern science in the fields of physics, chemistry, and biology obscure from many the thought of God as a living force in the world. The modern mind finds it difficult to reconcile the kind of world which science is revealing with faith in the God and Father of our Lord Jesus Christ. There is a strong drift today in the direction of seeking to find the

spiritual values of life in an analysis of the life and development of society. In wide circles this tendency has become dominant. To those who have come under its influence the idea of God appears unnecessary and irrelevant. Their attitude finds expression in such remarks as "The kind of God you have in mind is utterly negligible to me."

With this loss of belief in God goes the abandonment of belief in a divine purpose for the world, in any cosmic significance of human life and conduct, in personal immortality, in prayer and worship, and in the providential ordering of the life of individuals and of society. It needs but little reflection to realize how immense are the spiritual values which thus disappear from human life.

Again, the scientific method relies on experiment, and it is therefore natural for those who live in a world in which the application of the scientific method has brought about such dazzling transformations to look to experiment in individual and social conduct as the supreme means of discovering truth. The modern temper is in revolt against authority. It is necessary for us to explain and vindicate the grounds on which as Christians we accept Jesus as Lord and Master, as arbiter in matters of conduct and our guide in life. We have to show in what sense He is an authority, and in doing that we have to meet the difficulties which have been raised in connection with the accuracy and trustworthiness of the historical record.

This means that we need to find an entirely new approach in presenting the Gospel to those important and growing classes, in West and East alike, who have come under the influence of the modern scientific temper. The presentation of Christianity in the past has been in the main on an authoritarian basis. It has been an exposition of the teaching of the Bible and of the Church. This has been natural, since Christianity rests on an historical foundation. If the historically given element in Christianity is surrendered or ignored, there is little left of what Christianity has meant to generations of men and women in the past. But, however strongly we hold and believe this, it is still necessary to recognize that a new approach is needed to the classes we are considering. In the past, we have been addressing audiences, uninfluenced in the main by the "acids of modernity," whose conscience was on our side. Today, the conscience of the large classes who stand outside the Church, or at least their sense of truth, is against us. They sincerely question our authorities and our assumptions.

In the third place—and perhaps this is the most im-

* Part of an address to the Committee of the International Missionary Council, Williamstown, July, 1929.

portant task of all—we have to show to the modern world what the Christian life really means. The great difficulty here is the complexity of modern life. The civilization which has grown up as the result of applied science is largely and increasingly impersonal. The relations between human beings have become so complex, impersonal forces have come to dominate human society to such an extent, that ethical action has become increasingly difficult. Vital Christianity finds its expression in personal goodness. In the simpler conditions of an earlier society a man's goodness could be exhibited over practically the whole range of his activities and relations. But in the more complex conditions of the Great Society, in a great part—perhaps the larger part—of the activities in which a man is engaged, it is not possible for him to manifest his goodness in the same way, inasmuch as the conditions do not permit him to be good alone. He is compelled to act with others. In this impersonal modern society, personality tends to be dwarfed. Christianity is a religion of personality, and if it is to be a vital force in the world today we cannot escape the necessity of working to bring about a state of society in which personality has a larger opportunity of expression than in the society of today.

It is necessary, on the one hand, to define more clearly the Christian attitude toward the values of secular civilization. These have little place or recognition in the New Testament. Yet few Christians would feel it to be inconsistent with the spirit of Christ to recognize that many of the activities and achievements of secular civilization represent genuine human values. A religion which is to be real to men must offer to them a religious interpretation of the activities in which most of their life is spent and of the ends to which their energies are in the main directed. In the Christian view, the good things in secular civilization are God's gifts and are to be received thankfully at His hand. They should call forth our worship. We need today a Church that sanctifies the values of secular civilization by lifting them up into worship, a Church which seeks to make all genuinely creative activity consciously, what it is unconsciously, an act of worship to God the Father.

On the other hand, religion will prove its reality not only by giving a deeper spiritual meaning to the goods of secular civilization, but still more convincingly in its attitude to the loss of them and in the voluntary surrender of them for higher ends. If there is one thing in the world that is indubitably real, it is suffering. Baron von Hügel, one of the greatest Christians of our time, wrote to a friend who was in great pain, "When the attacks come to you, say to yourself, This is real, God is allowing me to taste a real experience." Suffering touches life to the quick. While men today are inclined to question the reality of current religion, they do not doubt the reality of

Christ's life. His hold over men rests on His willingness to pay the utmost price. "In heroism, we feel," as William James has said, "life's supreme mystery is hidden." Great as are the difficulties arising from the historical element in Christianity, its strength lies in this contact with concrete reality. Here in the world of time, in a human soul and body, evil in all its blackness was met and overcome. Here we touch the depths of reality. If the new Christian adventure is going to mean anything, it will bring us sooner or later to the Cross, and acceptance of the Cross will be the supreme proof that our religion is real.

While the answer to the challenge of secular civilization must be first and foremost a new adventure of life, the adventure must include an adventure of the mind. It can be an adventure of the whole personality only if the Christian life is accompanied by a reflective interpretation of the implications of that life; and, if this interpretation is to reach those large classes who stand aloof from the Church, it must be given in a language which is familiar to them and which they can understand. While the witness of Christian lives is more potent than any intellectual statement, clear intellectual statement in the full light of modern knowledge is necessary to remove those inhibitions which hold men back from embarking on the Christian adventure, lest by so doing they should sacrifice their intellectual honesty and turn their backs on the realities of life, which all that is best in them tells them they must frankly and fearlessly face. It is impossible that those who have the popular ear should proclaim widely and insistently that Christian belief is irreconcilable with modern knowledge, without an intellectual climate being created in which it is hard for Christian faith to remain robust and vigorous. We cannot have a world-conquering Christianity, so long as the Christian mind is divided against itself, and men try to keep their belief in God in a compartment of their mind, while with the rest of their nature they share in the activities of a society based on assumptions that leave no place for Him. If the Church is to fulfill its world mission, it is necessary to meet far more boldly than is now being done the challenge of secular civilization.

The challenge is not at present being adequately met. The books that are needed to answer the questions in men's minds are not being produced in sufficient numbers nor of sufficient quality. The general public of thoughtful readers will find far more books that deserve to be read written from the standpoint of scientific humanism than they will find expositions of the Christian view written out of the same intimate contact with the realities of the world today. There is a great task to be undertaken by Christian thinkers—not as an isolated effort, but as an integral part of a new adventure of life and of a deepening of spiritual experience on the part of the whole Church.

Where the Churches Stand on War and Peace

THE FOLLOWERS of Jesus are now in the process of choosing between Christianity and war. For the past ten years the Christian Church, in our own and other lands, has been dedicating itself to the task of creating the will to peace. It is giving its support to those public policies that give promise of supplanting the war system. Notwithstanding occasional inferences to the contrary, the peace program of the churches of Christ in America has been endorsed by the great majority of the representative bodies of the various communions.

The four and a half million members of the Methodist Episcopal Church speak their mind on social and international questions through the General Conference. At Kansas City, in 1928, this Conference recorded its conviction:

"... that war has become the supreme enemy of mankind. Its continuance is the suicide of civilization. We would utterly repudiate our professed faith in our Lord Jesus Christ, the Prince of Peace, if we held that war is inevitable. War is not inevitable. Disputes between nations, like disputes between individuals, may be settled by judicial processes. We believe, therefore, that war should be made a public crime under the law of nations. . . . The agencies of our church shall not be used in preparation for war. They shall be used in preparation for peace."

The General Conference voiced its unqualified opposition "to all military training in high schools and to compulsory military training in colleges and universities." This same body urged the President "to prepare for another Conference of Nations to secure a more drastic reduction of armaments of every kind." The General Conference, representative of the Methodist Episcopal Church of many lands, called upon its members "to exert themselves to the utmost to secure the participation of their respective governments in a World Court which shall have affirmative jurisdiction over all international disputes, and shall develop and administer international law upon the basic principle that war is a crime."

The nearly two million members of the Presbyterian Church in the U. S. A. (North) speak through their General Assembly. At St. Paul, in May, 1929, the Presbyterian General Assembly adopted a series of recommendations, "That, as a Christian Church, we, too, 'renounce war as an instrument of national policy,' and set ourselves to create the will to peace." Gratification was expressed "in the formulation of the Paris Peace Pact." The assembly consecrated itself "to the task of so molding the hearts and minds of men that they may give loyal support as good citizens and as followers of the Prince of Peace to the ideals therein expressed."

About nine hundred thousand Congregationalists are represented in the National Council of the Congre-

gational Churches of the United States. This Council, at its 1929 meeting, adopted a number of recommendations covering specific international questions, such as the sovereignty of China, Inter-American Relations, World Court membership, and the regulation of the Export of Arms. The National Council reaffirmed its strong desire "that the complete and full sovereignty of China be recognized. . . ." Ratification of the pending Inter-American Arbitration Treaty was urged. So, too, was American membership in the World Court. Action was taken urging the United States to ratify the Convention on the International Trade in Arms, and the Protocol forbidding the use in war of Poison Gas. The conviction was also expressed "that the sooner our Government seeks membership in the League of Nations the better it will be for a world trying desperately to organize itself."

Practically one and a half million Baptists are members of the churches represented in the Northern Baptist Convention. This Convention, at its meeting in Denver, Colorado, June 14-19, 1929, adopted a resolution in support of President Hoover's peace and disarmament policies. The text of the resolution follows:

"RESOLVED, That we condemn modern war as contrary to the spirit of the Prince of Peace, and that we hail with delight the general pact in renunciation of war as a policy of settling international disputes; that we most heartily commend President Hoover for his unqualifiedly strong position as to world peace and reduction of armaments; and that by teaching and preaching we seek to incorporate this Christian ideal in the whole of our life; and be it also

"RESOLVED, That we reaffirm our conviction expressed in 1926 that compulsory military training in schools and colleges contributes to militarism and imbues the youth of the country with the inevitability of war and reliance upon force to achieve national ends; and that we view with alarm the continued growth in military training in our schools and colleges, which has more than doubled in ten years."

The General Synod of the Reformed Church in the United States, meeting at Indianapolis, in May, 1929, adopted the following:

"First. That we register our conviction that resort to war to settle national disputes is contrary to the spirit of the Prince of Peace; and since our country has entered into the Peace Pact of Paris, outlawing war, we give every possible encouragement through it and other means in the interest of universal peace.

"Second. That we encourage systematic education for peace in our Church Schools and from the pulpit for the purpose of creating friendly interest in others, appreciation of their ability and contributions, respect for the rights, property and opinions of others—Christian patriotism."

The General Synod of the Reformed Church in America, meeting at Holland, Michigan, in June, 1929, enthusiastically adopted a resolution giving

"heartly commendation to President Hoover in his promotion of frank discussion of those means which lead toward world peace, of this Government's proposal of our adher-

ence to the Permanent Court of International Justice, and of the President's constructive labors toward the general reduction of naval armaments. . . ."

By action of the Synod a committee was appointed to outline a peace program for the Reformed Church.

It will be recalled that the Federal Council of the Churches of Christ in America, at its Quadrennial Meeting in Rochester, N. Y., 1928, suggested that the various communions consider the advisability of adding the following article to the Social Ideals of the Churches: "That the Churches stand for: The renunciation of war and the refusal of the Church of Christ as an institution to be used as an instrument or an agency in the support of war." This Article has been formally called to the attention of all its congregations by the General Assembly of the United Presbyterian

Church, and has been officially ratified by the Presbyterian Church in the United States (South). The Assembly of the latter communion, at its meeting at Montreat, North Carolina, in May, 1929, also adopted the following:

"The historic position of our Church is that the function of the Church is purely spiritual. We believe that this principle should apply in time of war as well as in time of peace, and that therefore the Church should never again bless a war or be used as an instrument in the promotion of war. We commend our government for its leadership in establishing the Pact to Outlaw War. We believe that the Church as a part of its spiritual mission should endeavor to write the principles of this pact in the hearts of its people, and urge this duty upon all those who teach or preach in the Presbyterian Church in the U. S."

WALTER W. VAN KIRK.

WHO IS THE CHRISTIAN?

By JOHN A. MACCALLUM

Minister, Walnut Street Presbyterian Church, Philadelphia, Pa.

THERE are two avenues of approach to our question. The first is traditional. It begins by laying down certain axioms or *a priori* assumptions as the norm or standard of judgment. The Christian is the man who conforms to these patterns. No matter what virtues one may possess, if this conformity is lacking at any point, he does not "belong." He may be a hero and a saint but that will not prevent his exclusion from the fold if he fails to meet the formal requirements which are regarded as essential.

There are several types of traditional approach but they are all akin in spirit, or rather in their lack of spirit. The first, for want of a better name, may be called the magical. It is illustrated in the statement made by an English bishop a few years ago in which he defined the Church as "the glorious army of the baptized." He prided himself upon his liberality, for he was seeking a formula which would include the members of other Protestant communions. The Christian is the man who has been baptized and so may be an Episcopalian, Roman Catholic, Baptist, Methodist or Presbyterian. Unfortunately for this test, there are many baptized scoundrels and certainly some unbaptized saints, as the Quakers prove.

The second traditional answer is the theological. The Christian is the man who gives his assent to a number of doctrinal propositions. These usually vary in number from the five points of Calvinism to ten, or in some cases, fourteen or more declarations which are laid down authoritatively by the governing body of the particular group which insists upon them. In recent times there has been a tendency to extend the number of such propositions and to build a wall of fire around those who have accepted them, thus marking them off from the unregenerate multitude.

The third type of traditional or formal test is the legal. The Christian is the man who does not do certain things. He is faithful in obeying the taboos of his group. These formerly included—and still include in more backward communities—such amusements or habits as the theatre, dancing, card playing, the eating of meat on Fridays, or the use of tobacco. This attitude of mind is as apt to run to extremes as the theological. It is vigorous today in the tides of intolerance which have swept over large areas of the country since the World War. Probably there is a causal connection between it and the many outbreaks of lawlessness which are scourging the nation. One extreme always begets another and often movements that are superficially opposed are at bottom closely related.

The inadequacy of these traditional methods of segregating the distinguishing qualities of the Christian mind should now be apparent. There are hosts of people in these several groups who give no evidence whatever of any moral superiority in their lives.

This brings us to the second method of approach to our question. Here we begin, not with assumptions, however reasonable, but where we are, and proceed to a study of our problem from the basis of our experience. We take the facts of life as we find them and as far as possible allow them to answer our question for us. Surely it is reasonable to believe that our contacts with human character in its nobler manifestations will enable us to determine who is worthy to be called a follower of Christ. Perhaps there is no better method of approaching our problem than to try to build up a personality in which the Christian virtues are so evident as to command the suffrage of mankind.

We shall not go far astray if we take the qualities named by the prophet Micah as likely to fulfill the

divine specifications of noble manhood: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

In this catalogue of virtues the place of honor is given to *justice* as the foundation or warp, if we may use Plato's figure of "the royal web of personality." It comes before all else in the prophet's mind because a man can have faith, hope and love in a peculiarly high degree and still be lacking in that quality which alone will give them true direction. Nor is justice easily acquired. On the contrary, it takes high intelligence and a large degree of stamina to approximate fairness in the various situations of life, rendered so complex by a variety of hidden motives and clashing interests. The employer and the employe, the prosecuting attorney and the accused man in the dock, the baffled father and the wayward child, the business man and his competitor, the lover and his rival, the wife who suspects that she has been victimized by a faithless husband, all suggest the difficulty of maintaining a stable and detached mind.

Nor is it a proof of a just mind to be able to describe what justice is. The most unjust of men sometimes talks more glibly about it than the most conscientious. This has always been one of the gravest weaknesses in religion; its real values are often lost in a fog of words and phrases. The patriot is not necessarily the man who declaims most eloquently about love of country, nor the Christian the man who has the most to say about the pre-eminence of Christ. Justice, if it is to have any more than verbal content, must be expressed concretely in a variety of complex situations. It carries us far beyond our personal intercourse in home, school and factory, through the widest circle of indirect relationships. Can any white man be sure that in his mental attitude he is just to the Negro? Can we say that we take every fact into consideration when we offer an opinion upon the Jewish question? Does the manufacturer who is seeking to increase the tariff take account of the effect of the proposed schedule upon the workman who will lose his living in some French or Hungarian village? Are we sure that we are just toward those who differ radically from us in opinion? Such questions search our hearts, if we are at all sensitive, and reveal the constant danger of undue self-esteem. No man can be a Christian in larger degree than he is just.

Micah's second quality in the trinity of virtues he sets up is *mercy*. This is an inclusive word. It covers many elements, such as sympathy, insight and understanding. But above all it represents a kindly and liberal attitude toward the man who has failed to meet the conventional demands in his conduct. God is merciful and therefore He requires mercy in His children. We should naturally think that this would be one of the simplest of all the Christian virtues to practice.

Any sensible man is conscious of his own defects; logically, therefore, he should not be severe toward others in their failures. But life is not ruled by logic, as we know, and often the man who himself is most in need of mercy is harsh toward those over whom he has power. How anomalous it is, if we had only the imagination to see it vividly, that organized Christianity should be torn continually by bitter and divisive disputes in which men do not hesitate to utter maledictions against one another, which, whether they are right or wrong, in essence deny the very faith they profess. No man is a Christian beyond the degree that he is merciful.

The third dominant quality which Micah inserted in his portrait of the good man is *humility*. He who is dutiful toward God is not vain. Conceit is one of the most baneful flaws in character. It is the mark of a small mind and never of a large one. Why should any man be proud? As St. Paul asked with searching insight, "What hast thou that thou didst not receive?" Even the strength of will which enables ambition to rise to the loftiest heights of achievement is itself a heavenly gift. Probably no man can improvise it, no matter how strong his desire to do so. But even though one breaks his birth's invidious bar and rises to heights far beyond those attained by men who started with great advantages, there is no ground for vanity. Accident, fortunate circumstance and many other factors over which they have no control give men their opportunities. It is childishly uncritical for them to credit their superior achievements to self-made superiority. The world would never have missed the best of them had he not been born. Someone else, or some combination of men of lesser talent, would have done his work. Perhaps there is no weakness of the clergy as a class that impairs their effectiveness more with the discerning than conceit. When a callow youth is permitted the privilege of a platform where none can answer back, however raw and inadequate his message, he is seriously endangered by this immunity from criticism. But, whatever the sphere of his labor, humility and not conceit is a mark of the Christian. "Blessed are the meek."

Doubtless there are many other qualities that can be woven into the warp that Micah laid down in anticipation of the more detailed ethics of Jesus. These are suggested by the refining experience of the ages that have passed since his time. But, however rich, pervasive and varied personality may be, we are not justified in calling its possessor Christian unless it is just, merciful and humble.

This brings us face to face with a quandary. We have built up a Christian, a man who in theory at least is animated by these divine qualities of mind and heart. Lo, he has no name. He may be a Presbyterian rejoicing in a great inheritance, but he may also be an Episcopalian, a Methodist, a member of the Salvation

Army, a Roman Catholic, or a Unitarian, shocking though it may be to some of us to make the admission. Are we wrong in our conclusion? Have we left the straight road of logic anywhere in our argument? If so, now is the time to discover our aberration.

Fortunately, since we are using the scientific method, we are not so in love with our own findings as to be angered by the suggestion that we check them by comparison with the ultimate standard of worth. So now we turn, not to the magician, theologian or legalist, but to Christ Himself. What was His test for His followers? "I am the vine, ye are the branches," is His answer. The branches are an integral part of the vine. They share its life. They draw their strength from it, but in return they give back to it the measure of new life that they have drawn from sun and dew and air. There is a vital reciprocity between the vine and the branches. The fruit they bear is its fruit; their life its life.

It is therefore a ghastly mistake for any Church or party to maintain that its members are the only true Christians, unless they are prepared to go into court and prove their superiority in those qualities which were incarnate in Jesus of Nazareth. All other tests are formal and vain. The world will always reject every claim of superior worth that is not based upon and supported by character, and it will be right in this rejection.

Everywhere in His teaching Jesus insisted upon character. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "Go, and *do* thou likewise." Such action lifts a man into the most intimate relationship with Christ; it assures him a place in the inner circle of the redeemed. Who is the Christian? He is the man who enshrines the spirit of Christ in his life and expresses the purpose of Christ in his conduct.

To Study Race Relations in the Churches

AT THE September meeting of the Administrative Committee of the Federal Council, the question of making a statement on the ideals and policies of the churches with reference to membership from different races was discussed at length. The issues involved seemed of such fundamental importance that, instead of making a rather hasty statement, it was decided to refer the question for careful study to the Commission on the Church and Race Relations for report at the coming Annual Meeting of the Federal Council's Executive Committee.

It is expected that the study will continue for at least a year, a preliminary report of progress being made at the meeting next month.



A PLEDGE OF ACCEPTANCE of the WORLD PEACE PACT

WE are profoundly thankful to God for the Covenant of World Peace which was ratified by the Government of the United States on January 15, 1929, and became binding on all the participating nations on July 24, 1929.

We rejoice in the declarations made by the Governments in the two central articles of this treaty:

"I. The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"II. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

Realizing that the value of this Peace Pact is dependent on the intelligent and determined support given it by the people of each nation, and

Believing that Christians have special responsibility in securing and maintaining this support,

We hereby accept for ourselves these pledges of our Government on our behalf, and will do whatever lies in our power to bring to others an understanding of the meaning and significance of the Pact.

"If this agreement (the Pact) is to fulfill its high purpose, we and other nations must accept its consequences; we must clothe faith and idealism with action."

Memorial Day Address, 1929

Herbert Hoover

"The churches of every land should cultivate among their membership the vision, courage and faith essential to this program. For the achievement of this program the Federal Council of the Churches of Christ in America pledges earnest effort."

(BISHOP) *Frederic D. M. Russell*

President Federal Council of Churches

SIGNATURES

DATE

Blessed are the Peace Makers

This "Pledge of Acceptance of the World Peace Pact" has been prepared and distributed among churches and church schools by the Commission on International Justice and Goodwill of the Federal Council of Churches. It is suggested that the Pledge be signed by authorized representatives of the church and of the church school, the women's organizations and young people's groups.

It is proposed, too, that at some suitable public service of the church or church school the Pledge be read aloud impressively while the people stand. The leader asks: "Do you approve this Pledge of Acceptance?" The people answer: "We do." Those authorized to sign the Pledge will then be asked to affix their signatures, the people remaining standing. This will be followed by a brief prayer for divine blessing and help in carrying out the pledge given.

The Pledge, when signed, will be suitable for framing.

Religious Persecution in Russia

By ORLO J. PRICE

Executive Secretary, Rochester (N. Y.) Federation of Churches

(The author spent nearly two months in Russia during the past summer, studying conditions at first hand.—EDITOR)

IT IS difficult for Americans to visualize the social and religious situation in the U. S. S. R. That an intense idealism should exist alongside an avowed materialism, that human liberty can be promoted by terrorism, and that a passion for humanity should emerge from a militant atheism, is contradictory to both our reason and experience. It is only when we see the situation against the background of centuries of Czarism, which was linked with the blighting power of a mediæval Church, that we can begin to appreciate the possibility of these paradoxes. For whatever Czarism was guilty of, the Orthodox Russian Church also shared at least by default.

In no serious cause or crises, did the Church ever stand for men, as against official despotism. It had been the willing tool of the political organization since Peter the Great (who died two hundred years ago) had brought the ecclesiastic organization under the power of the State. The Orthodox Church had not served the people well in either a social or an educational way.

Superstition, magic, ritual, were the bulk of the people's faith. In a day of science, the priests resorted to processions and incantations to drive bugs away from the potato patches, and disease away from the villages. There was no Renaissance of learning, and no Lutheran Reformation ever came to Russia. No change worth mentioning ever came over the Orthodox Church from the early tenth and eleventh centuries. True, the "Living Church" movement in 1922 gave some promise of better things, but it was too late, the fig tree was already wilted.

It is but a natural reaction to this situation that the Communists, the most determined of the reforming elements, became so violent in opposition to the Church and religion that they made atheism one of the requirements for membership in the Communist Party. Coming into power in October, 1917, they immediately launched a frontal attack upon the Church and upon all religion, under the guise of separation of Church and State. Churches and other religious institutions were nationalized, monasteries were closed or turned into factories.

Many churches were turned into clubhouses or schools, priests were allowed no part in the government, and no part in the schools, whereas the Church had before enjoyed a practical monopoly of such elementary education as had been carried on. The official attitude assumed was one of open hostility to all re-

ligion and all churches. To overcome the opposition of the Orthodox Church to the new government, it was found necessary to use harsh measures, including the execution of not a few priests.

Slogans were and are used in many places to keep before the people the government's attitude on religion. In a handcraft factory, one reads on the bulletin board: "Every pupil in this school should be an atheist." Over the entrance to the anti-religious museum in the Red Square one reads: "So this is religion." All the grotesque and hideous features of heathen religions are brought together, and in a comparative way are set alongside of "corresponding features" of Christianity. Sets of anti-religious posters were created and sold. These posters, brutal in their attacks, not only upon the Church but upon Christ Himself, are seen in public places. Christ and capitalism are depicted as responsible for war, intemperance and the oppression of the workers.

Not content with thus "exposing" and ridiculing Christianity and the Church, a more constructive program of education was launched. Atheism was put into all the schools; the government organized the children into three groups outside the schools, namely, the Young Communist League, the Pioneers (children of the Scout age) and the younger group, the Oktabrists. These are being disciplined in the doctrines of communism, so that the new generation will be prepared for the new age that is beginning. The publication of religious literature was strictly censored and reduced to a negligible minimum.

About when the Orthodox Church had been made harmless, having finally declared its loyalty to and having condemned the enemies of the Soviet Government, Communists discovered that the menace of the sects had risen above the horizon. Methodists, Baptists and other non-conformist groups had not only not ceased to grow, but were making rapid headway in numbers. Bibles, evangelists and religious periodicals were making their way over Russia so fast that the government estimated that between ten and fifteen million adherents could be counted. Lenin had not worried over the sects, rather encouraged them, thinking that they would work for the division and thus the disintegration of organized religion. The present rulers of Russia, however, belong to the militant atheist group who fear religion as such—as an enemy of human welfare—as "opium for the people," as the slogan at the entrance of the Red Square reads.

There is then, at the present time, a quiet but very determined movement to rid the country of these sectarians. Their printing presses are practically stopped; evangelists are not permitted to attend to their itinerant functions; public discussions of religion are prohibited. Churches of the sects may not form themselves into conferences, and houses of worship are taken from them on one pretext or another. This is not all. Members of these sects are refused membership in labor unions, and denied bread cards; their children are discriminated against when it comes to schooling, but, more serious even than these, the leadership has been systematically disposed of, until there are said to be few influential leaders left. One charge against the Baptists, for example, is that they organize the youth into singing classes or for social ends; also that they have women's societies in the churches. Both of these are forbidden by law. The Soviet government is fearful of any non-governmental organization, especially religious organizations. Last April, the constitution of U. S. S. R., which up to that time had been supposed to grant religious liberty, was altered to guarantee "freedom for religious confession and for anti-religious propaganda."

What anti-religious propaganda means is clear from the past; what freedom for religious confession means is not so simple. Judging from Communist utterances on the subject, it seems to convey the idea that anyone can believe anything, provided he does nothing contrary to the laws of the State, and these laws of the State forbid one almost every possible expression of religion in institutional form; providing that no religious society can have the rights of a legal person, can use property for any purpose save the "satisfying of religious needs"; no church can give material aid to members, nor organize special meetings for age or sex groups for cultural, social, recreational, health, or religious educational purposes.

Furthermore, no delegated religious groups (conferences) may have central treasuries, or own or rent property for meetings, or make any sort of contract or agreement. That is, churches may worship in the ritualistic way as individual units, but must do no teaching, cultivate no friendships and give no aid to members. As an illustration of the attitude of high officials—Lunacharsky, commissar for education, justly praised as a man of great vision in things educational for the new Union of Soviet Republics, is quoted as saying: "All our cultural agencies, from the school to the theatre, from the Academy of Science to the cabin reading rooms, must be considered by us as working on the front for the repulse of the religious danger and at the same time as a means for curing the masses of this evil disease."

This religious persecution is no child's play, it is without doubt the most serious head-on attack on

Christianity and the Church since the Mohammedan invasion in the seventh century. It is the entire Christian system, including all idealistic philosophy, that is attacked. The conviction has deepened in the Communist that there is something fundamentally antagonistic between the two views of life, and one or the other must go. One demands an opportunity for the individual to develop in a free society placed in a spiritual universe; the other seeks to achieve the mass man in a controlled society on a purely mechanistic and materialistic basis—without sentiment, without idealism. Arrange the economic machinery so that every man may have the same deal that every other man has, give "culture" to all, and there is nothing more to be done!

These two views of life have much in common—both are seeking the salvation of humanity, both are international in outlook and both create and secure supreme personal loyalty and sacrifice. The one confines its vision to the here and now, the other takes account of eternal values.

The Communist does not see how they can both live in the same world. Perhaps no synthesis will ever be possible. At all events, these two antagonistic systems have come to grips in Soviet Russia. Communism is in the flush and heyday of its first conquests; it is the Apostolic Age in the new religion of Communism. The Christian Church is showing something of the spirit of the early disciples. The onlooker is tempted to prophesy the outcome. Can a nation get on without religion, keeping a high idealism and a spirit of sacrifice without ultimate sanctions? Or must the sterility of naturalism again be demonstrated, until the religious nature of man asserts itself, and a new faith, with yet higher ideals for men, women, and children, shall grow out of the soil of persecution and oppression?

At all events, here is a lesson for the nations. A Church failed to serve a great people. It became an echo and a partner of a despotic worldly State. The "Fourth Estate," the chief sufferers in this situation, arose and destroyed both State and Church. This "Fourth Estate"—the wage-earners who did not own their tools—lost to the Church in nearly every industrial country today, is everywhere in something of the same mood as preceded the Russian Revolution. There is a parallel. When the "Third Estate" arose in the French Revolution, we had the same hatred of religion. There was only one French Revolution. Western nations, seeing the handwriting on the wall, fell in line and gave the middle class their place in the government. That is, gave constitutions to the people. Will the modern Church and the modern State learn from the Russian Revolution as the nations learned from France? Or will we be blind to the pressures that make Communists hate the name of Christ? Shall we try to understand what has happened in Russia?

ANNUAL MEETING IN CHICAGO, DECEMBER 4-6

THE Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America will be held in Chicago, December 4-6, 1929. The place of meeting will be the St. James Methodist Episcopal Church, which has generously offered its building to the Council for this gathering.

The Executive Committee of the Council is made up of approximately one hundred and twenty-five official representatives of the denominations comprising the Council. Each denomination, however small, has two representatives upon this governing body with an additional representative for each 500,000 of its communicants.

This Annual Meeting is the occasion for formulating major policies and programs of the churches for their cooperative work for the coming year.

The Chairman is Dr. Walter L. Lingle, former Moderator of the General Assembly of the Southern Presbyterian Church, now President of Davidson College, Davidson, N. C. This will be the first Executive Committee meeting at which Dr. Lingle has presided. The Vice-Chairmen are Dr. William I. Wishart of the United Presbyterian Church, Pittsburgh,



WALTER L. LINGLE

Pa.; Mrs. Orrin R. Judd, Baptist, of Brooklyn, and Bishop Charles H. Phillips of the Colored Methodist Episcopal Church, of Cleveland, Ohio.

Members of the quadrennial body of the Council and also of its commissions are invited to attend as corresponding members, sharing in all the discussions but without the right to vote. Representatives of other interdenominational bodies carrying on important phases of specialized Christian service are also invited to be present for conference and counsel.

The decision to meet in Chicago was made by the Administrative Committee of the Council following a cordial invitation from the Council's Midwest Committee.

The meeting of the Executive Committee this year will be of unique significance as celebrating the Federal Council's "coming of age." This gathering will mark the completion of twenty-one years since the Federal Council of the Churches of Christ in America came into being. It is expected that much thought will be given to planning how the steady development of these twenty-one years may be made to minister to a still larger measure of cooperation and unity among the Christian forces.

Churches Plan Observance of Eleventh Anniversary of Armistice

IN SPEAKING to a small delegation of American churchmen on October 12, Ramsay MacDonald, the British Prime Minister, paid a tribute to the work of the churches for peace and then added: "In the last analysis it will be the Church that will back up our world peace efforts more than any other group. There will be problems and plenty of opposition but we will win through, nevertheless."

Believing this to be true, thousands of churches in the United States will observe the Armistice period, giving special emphasis on Armistice Sunday, November 10, to the steps that must now be taken in making the Peace Pact effective.

These steps, as outlined by the Federal Council's Commission on International Justice and Goodwill, include American membership in the World Court, ratification of the Pan-American Arbitration Treaty and active cooperation in the reduction of all armaments, land, sea, and air. The official Armistice Day Message of the Federal Council is being used this year in churches all over the land. The Methodist Episcopal Church has sent 16,500 of these messages to its pas-

tors. The Methodist Episcopal Church, South, has sent the message to its 8,000 pastors and church leaders. The Protestant Episcopal Church has done the same for its 5,000 pastors throughout the United States; 5,000 copies of the message were sent to the pastors of the Northern Baptist Convention, 4,000 copies to the pastors of Congregational churches, 1,000 copies to the pastors of the Reformed Church in America, and 1,200 copies to the pastors of the Evangelical Synod of North America. Scores of pastors of many other communions will be using this message as the basis for their Armistice Day programs.

"The churches are in principle committed to world peace," the Commission's message declares. "They constitute the greatest available force for creating the informed public opinion now needed for achieving this stupendous program. Without world peace, moreover, the establishment of the Kingdom of God on earth, for which they pray daily, is impossible. Active support by the churches in this and in every land is essential to the success of the Pact and the actual establishment of world justice and peace."

CHARTER ASSOCIATES ARE BEING ENROLLED

THE PLAN for enrolling Federal Council "Associates," recently approved by the Administrative Committee and later worked out in detail by more than one thousand cooperating ministers and laymen, is now in the hands of members and friends of the Council.

As the invitation states, Associates are "men and women throughout the country who will advise the Council in the development of its program and policies, help to interpret the spirit and aims of the Council in their own communities, keep in touch with its work through the monthly *FEDERAL COUNCIL BULLETIN* and the publications of its various Commissions, and unite in prayer and purpose in a common cause."

Since Associates are enrolled only upon nomination by a member or recognized friend of the Council, the success of this venture in Christian cooperation will depend largely upon the willingness of those who are already acquainted with the Council to acquaint others with its opportunities and its needs. Several warm friends have already entered into the undertaking with real spirit. Rev. Wallace H. Finch, pastor of the Chester Hill Methodist Episcopal Church, Mount Vernon, N. Y., for example, wrote the following letter to a selected list of members of his church:

"My dear Friend:

"I have always been very conservative in using my relationship as minister in urging the men and women of the churches I have had the honor to serve to identify themselves with movements and organizations beyond the immediate scope of the local church.

"I have steadfastly refused, even under severe pressure, to make available the membership roll of the church for solicitation, even for the most worthy causes. Nor do I intend to do any such thing now.

"However, the Federal Council of the Churches of Christ in America is doing a work of such large significance in unifying the influence and effectiveness of the churches that I am hoping that some of our men and women in Chester Hill may become more closely identified with it.

"If upon closer study of its aims, methods and purposes you are inclined to accept this nomination, and become a 'Federal Council Associate,' you will, I am sure, be making a contribution in furthering the Kingdom spirit and life.

Earnestly,

(Signed) WALLACE H. FINCH."

The first letters received from enrolled Associates indicate that this relationship is regarded as something more than nominal, and that Associates can render a real service in their communities. The following letter is characteristic:

"Dear Bishop McConnell:

"I am in receipt of the identification card as Charter Associate of the Federal Council, and feel very grateful for the honor it implies. I am most deeply interested in the work for unity of all Christians and shall give it my most earnest, prayerful attention. I have already made out a list of those I would feel best qualified to invite to membership as 'Associates.' I shall correspond with them and get their full views before suggesting names to you. It is

a double privilege to have the honor of partnership in such a great work and then of inviting others so minded to the same great privilege of cooperation. . . . I am so glad that my freedom from college teaching gives me more time to devote to such wonderful work. Thanking you and the Council for the opportunity to cooperate actively, I am,

Most sincerely yours,

(Signed) ALICE WILSON WILCOX.

Newton Centre, Mass."

Another Associate, after conferring with his minister, extended an invitation to the Federal Council to send a representative to speak in that church and explain the cooperative work of the churches. Many other ways are being suggested for Associates to cooperate in their own communities.

Readers of the *BULLETIN* interested in Christian cooperation are invited to become Charter Associates; and, as informed and influential friends, to aid the Council in widening its circle of influence for good throughout the country.

Personal Religion No. 7

LEARNING BY DOING

The first step toward acquiring the power to hear God or to see God is to do the will of God. All knowledge which ends in conviction begins by doing something. We do not arrive at a knowledge of God by sitting down and thinking about God. We might get a theory about God, or a theology, in that fashion, but not knowledge. The child's knowledge of the world does not come primarily, or only, from hearing or seeing. The child is always exerting his muscles in contact with the world. He early tries to take hold of things, to push and kick, and finally to stand up and walk. If it were not for all this determined effort—the seeing and the hearing of the child, his sense of direction and perspective would be all askew. He might see objects too much on a flat surface. He might hear sounds and not know where they came from. As he learns to walk, the incessant pressure of the earth on his feet gives him an inescapable sense of solid reality.

Jesus kept the emphasis in learning about God upon the incessant doing of the will of God. It was the man who obeyed the will of God in daily life who would come to the knowledge of the truth.

FRANCIS J. McCONNELL.

Reprints of above quotations furnished to any who care to use as correspondence enclosures. Address *FEDERAL COUNCIL BULLETIN*, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C, \$4.00 per M.

"Life and Work" at Eisenach

THE Continuation Committee of the Universal Christian Conference on Life and Work met this year at Eisenach, in the Martin Luther country, on September 5. It was preceded by a conference on "The Christian Message" at Geneva, July 31-August 2; the meeting of the Central Bureau for European Relief at Basle, July 23-24; the Commission of the Social Institute at Eisenach, August 29-30; the Inner Mission International at Bonn and Düsseldorf, August 29-September 3.

The meetings of the Commission of the International Social Institute and Bureau of Research, and of its Committee on Labor, were of real importance. It was decided to convene an international conference on "The Church, Industry and Labor" in 1931, to meet probably in London. Preparatory negotiations are already well started. The International Labor Office has appointed Dr. Georges Thélin liaison official for the Evangelical Churches, and is very sympathetic to the development of the Stockholm movement. Next summer's meeting of the Commission, which will be held in London, will discuss the program of the 1931 conference. It will also take up the question of an international Labor Sunday, and will act upon a report on a study of the conventions or agreements of the International Labor Conference.

A very interesting series of visits was made to German industries in Thüringen by a small official group preceding the meeting of the Commission. The industries visited included the potash mines and fabrication plants in the Werra district west of Eisenach, the Carl Zeiss Optical Works at Jena, the Mauxion Chocolate Works at Saalfeld, and the home industries in southern Thüringen. A description of these visits appears in the *Information Service* of the Federal Council's Research Department.

The Continuation Committee and its Executive Committee met for six days at Eisenach. The town is overlooked by the Wartburg where Luther translated the New Testament. Nearby is the village of Mera where his parents lived and the secluded vale where he was intercepted by the knights and carried to the Wartburg for safety. Weimar and Erfurt lie east two hours by automobile. The German church, city and provincial authorities arranged notable visits to these Luther places. Memorable services were held on two Sundays at the Predigerkirche, Erfurt, and the Georgiankirche, Eisenach, with glorious choral singing.

The reports and discussions at Eisenach indicate that the Stockholm movement has at last got down to work. The factual *Bulletin of Life and Work* and the scholarly journal, *Stockholm*, while not yet in their final form, are fairly well established. The Social

Institute has begun its research studies in the field of unemployment. It will assemble this year the experience of the churches of the several lands in relation to labor and industry. The office of the Institute has been well organized by Dr. Keller and his associates, and the Institute has kept within its modest budget of \$10,000. It was announced that three-fifths of the amount, the proportion assigned to the American Section, had been paid by the Federal Council of Churches, and that in addition the Council had provided for the salary of the general secretary, Dr. Keller. The Committee voted to increase the budget to \$16,000 for the current year. As yet, the German Church Federation has furnished the only research worker—Dr. Hans Shönfeld, a well-trained man. The British Social Service Council has organized its office and appointed a research secretary, Mr. Demant, but he cannot be spared to work in Geneva. The American and French collaborators have yet to be appointed.

The other commissions have been working without a staff of secretaries and with very limited means, but have taken a long step forward. Prof. Deissmann and the Committee on Cooperation among Theological Professors, whose chairman he is, and Prof. Hinderer and the Press Commission have initiated important undertakings, and have already achieved permanent results. The conferences between professors of theology and the visits of Dr. Deissmann to England, America and Southeastern Europe helped to further understanding and cooperation in theological research. The work of Dr. Hinderer for the religious press, including the Press Conference in Cologne and the regional conference of Christian editors in Basle, seems to be one of the significant enterprises of the Continuation Committee. The two public evening functions of the Continuation Committee, which the Institute Commission arranged under the chairmanship of Dr. Titius, and that of the Youth Commission under Dr. Stange, were very successful.

The most animated discussion arose out of resolutions offered by the Bishop of Chichester, who proposed that, in the event of a threatened conflict between nations, the churches should not support a government which refused arbitration. The resolutions were finally referred to the World Alliance with the conference's approval, in principle.

A resolution, which was accepted without division, advised the five sections of Life and Work to give consideration to a fair representation of women on the membership of sections, and upon committees. There was only one woman delegate, Miss Dingman of the Y. W. C. A. There were a few women visitors.

It was agreed to move the London office of Life and Work to Geneva, with the Social Institute. The International Missionary Council is also to establish its research office at Geneva. A common headquarters for these and other Christian organizations is being studied, and also working contacts between the Social Institute and the International Missionary Council. A committee to devise a more effective organization and consolidation of the Life and Work Movement was appointed.

The Federal Council was represented at the conferences by F. Ernest Johnson, Adolf Keller, Kenneth

Miller and Worth M. Tippy. The representation of the American Section was strong, among the delegates being Drs. Cadman, Atkinson and Arthur J. Brown, Floyd W. Tompkins, Jr., Miss Dingman of the Y. W. C. A. and Bishops Canon, Nüelsen and Wade. Dr. Tippy attended the Inner Mission International at Bonn and the Spanish Evangelical Church Congress at Barcelona, participating in the discussions of the former and addressing the latter. Dr. Johnson also attended the conferences on research at Geneva and Eisenach, and the meetings of the Institute.

WORTH M. TIPPY.

World Statesmen Hear Moving Plea for Peace

ON SUNDAY, September 1, as the sun set over the waters of the Lake of Geneva in a glorious crimson, the latest rays of the heavenly glory glistened in pure radiance upon the habitations of man along the noble Quai du Mont Blanc. As the sounds of earth died down, as Nature disposed herself to sleep, God spread over the busy world the vision of a peace which passeth understanding.

At this still hour in a foreign city one race of men stirred into motion; long before eight o'clock, the narrow streets winding picturesquely up the hillside leading to the ancient Cathedral of St. Pierre became alive with English-speaking people. A multitude poured into the sacred building. The statesmen of the civilized world gathered at Geneva for the Assembly of the League of Nations, dreamed of by Woodrow Wilson, and the peoples of England and America came to lay the cause of world peace before the one God and Father of all. By half past eight, the Cathedral of Geneva was full to overflowing.

In the worship that rose to heaven, an unaccustomed note was heard. This was more than the cry of a nation, or even of a church; it was the cry of all humanity to God. The pulpit, once Calvin's, yielded to a wider catholicity. The opening prayers came from an Anglican priest in surplice and stole; the majestic tones of the English bidding prayer became vibrant with life upon the lips of an eloquent Scottish Presbyterian; Lord Cecil of Chelwood, opening the sacred page at the Book of Isaiah, transformed himself into the rôle of a Hebrew prophet; a Swiss minister read from St. Paul—one word alone he failed to fashion, his French pronunciation stumbled at "sword", he called it "sward"; but that was the one word that no one in the vast audience could utter that night. Beside me sat a distinguished American judge, in race Bohemian, in religion Hebrew. In the presence of its God, the divisions of humanity burst their bonds that night. Consciously or unconsciously was manifested that unity of religion proclaimed by St. Paul: "There can be neither Jew nor Greek, there can be neither bond nor free, there

can be no male and female; for ye are all one man in Christ Jesus."

At nine, Rev. S. Parkes Cadman, whose praise is in all the churches, entered the pulpit and gave out his text: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." It was immediately clear that he had a message to deliver. Like a locomotive engine gathering speed, at once he made it evident that his progress would be swift and direct toward the goal. Scorning rhetoric and disdaining metaphor, he applied himself to his task. His audience placed itself *en rapport*; the British Foreign Minister, the tired look of his great labors at The Hague printed upon his face, leaned forward. The image and superscription upon the coin, said the preacher, bore the likeness of Cæsar, but upon the brow of man is stamped the image of God. The State has its own sacred part in the guidance of the destinies of men. Great and beneficent have been the advances of education and science. But the strength of civilization depends upon the inspiration of the Most High. The break-up of Christian unity in the sixteenth century endangered the whole fabric of society. The preservation of family life depends upon the recognition of God. A self-satisfied materialism resolved the world into the late



DR. CADMAN WITH SOME OF THE MEN WHO HEARD HIM AT GENEVA, INCLUDING PREMIER MACDONALD; ARTHUR HENDERSON, MINISTER OF FOREIGN AFFAIRS, AND SIR ERIC DRUMMOND.

war. The time has come to proclaim afresh that the only sufficiency is of God. Now comes the summons to Christians to reunite; reunion not yet being a possibility, federation must be established, and among its first tasks must be the breaking down of aggressive nationalism and the complete outlawry of war. A spurious patriotism is a danger to civilization. The rights of Cæsar depend for their permanence and reality upon the primary recognition of the rights of God. The hope of a perishing world lies in civilization's being true to the purpose of God and in the Church's being true above all to the mind of her Lord. In conclusion, Dr. Cadman announced the determination of America to cooperate in every cause that leads to world peace.

And so the service reached its appointed end. The congregation filed out from the cool church into the heated atmosphere of a late summer night. Descending the slopes, in auto or on foot, not a few reflected that, if the body of the League of Nations is to be seen in the Assembly Hall, a great man of God had revealed its soul in the temple of God.

J. L. BEAUMONT JONES.

Millbrook Rectory,
Southampton, England.

(The full text of Dr. Cadman's sermon at the opening of the League of Nations is printed in *Pulpit* for October, published by the Christian Century Co., Chicago.)

British Premier's Visit a Boon to Peace

THE eleventh anniversary of the Armistice finds the world in a state of high expectancy. The prospects for a real reduction of naval armament were never brighter. This is largely due to the prophetic leadership of President Hoover and the British Prime Minister. The visit of Ramsay MacDonald to the United States was a tremendous success, dramatizing the quest for peace and bringing the disarmament issue more vividly within the purview of vast thousands.

Following Mr. MacDonald's personal interviews with the President, the British Secretary of State for Foreign Affairs issued invitations to the Five Power Naval Parley, to be convened in London, in January, 1930. The invitation makes clear that the United States and Great Britain are agreed that parity in all categories of ships shall be reached by December, 1936. It is also suggested that the question of battle-ship replacement, provided for in the Washington treaty of 1922, be reconsidered "with the view of diminishing the amount of replacement construction implied under that treaty." The letter of invitation reaffirms the desire of the United States and Great Britain that the submarine be abolished altogether. The United States has already accepted the invitation tendered by London, and France, Italy and Japan are expected to fall into line.

Mr. MacDonald, in his address before the Senate, reaffirmed the allegiance of his government to the Peace Pact of Paris. "Where do I find the great difference that the signature of that pact has made?" Mr. MacDonald asked. "It is this: You signed it; we signed it; other nations signed it. Did they mean when they put their names, or the names of their representatives, at the bottom of that pact—did they mean it to be merely an expression on paper, or did they mean it to be a guiding idea in policy? We mean it to be a guiding idea in policy." Both President Hoover and Prime Minister MacDonald regard the cutting down

of armies and navies as an inevitable by-product of the coming into effect of the Pact.

The closing paragraph of the Official Communiqué issued by President Hoover and Prime Minister MacDonald might well be regarded as epitomizing the world faith and vision of these two men and the millions of citizens for whom they speak: "We hope and believe that the steps we have taken will be warmly welcomed by the people whom we represent as a substantial contribution to the efforts universally made by all nations to gain security for peace—not by military organization, but by peaceful means rooted in public opinion and enforced by a sense of justice in the civilized world."

CHURCHMEN EXPRESS APPRECIATION

As a testimony of their gratitude to Mr. MacDonald for his leadership toward peace, a scroll signed by the heads of the leading Protestant denominations in the United States was presented to him. Addresses of presentation were made by Bishop Francis J. McConnell, president of the Federal Council, by Dr. S. Parkes Cadman, radio minister, and by Stanley High, editor of the *Christian Herald*, under whose auspices the scroll was prepared.

THE first week in December, 1929, which marks the twenty-first anniversary of the organization of the Federal Council of Churches, is to be observed as an occasion for special emphasis upon the future development of Christian cooperation and unity. By action of the Administrative Committee of the Council, local churches throughout the country have been invited to use some day in the week beginning December 1, as an occasion for directing the thought of church members to the significance of the rising movement for a larger fellowship and more united action.

Representing Religion in Textile Conflict

DEATH, bitterness, suspicion, fear and poverty characterize the situation at Marion, N. C., where on October 2 six strikers were killed and many wounded by the sheriff's forces in front of the mill gates of the Marion Manufacturing Company after a second walk-out had occurred and strikers were attempting to picket the gates and prevent the day shift from going to work. A nine weeks' strike last summer, occasioned by bad conditions in the mill, including a twelve-hour day for many workers and low wages, resulted in a settlement reducing hours to fifty-five a week and promising no discrimination against workers for union affiliation. A wage increase of five per cent a week was subsequently granted. Increasing dissatisfaction on the ground of discrimination by the company against union workers, however, led to another walk-out on October 2. An official strike was then declared by the United Textile Workers of America, which is affiliated with the American Federation of Labor. There are no communists or communist issues involved at Marion. A thousand people face an acute situation either because of the strike or because their bread-winners have been laid off by the Marion Manufacturing Co., or left out of work by the closing down of the night shift at the Clinchfield Mills. Following the strike of last summer, the people are without cash reserves of any kind. They need food, clothes, medicine, nursing services. Little children are badly in need of milk.

This summary of the situation comes from James Myers, Industrial Secretary of the Social Service Commission of the Federal Council of Churches, who has been on the ground surveying conditions, and making efforts toward mediation, including a call on the Gov-

ernor and others in this endeavor. He spoke at the joint funeral of the strikers who were killed, appealing to employers, the forces of the state and the public to cooperate to bring about a better day in industry. He appealed to the working people to lay aside every thought of revenge or resort to violence and to commit themselves to the method of love. He went on to say, however, that a twelve-hour day and low wages were inconsistent with the ideals of love and brotherhood and expressed the increasing interest of religious people in these problems. "When anyone tells me," said Mr. Myers, "that concern over hours and wages and working conditions is not the Church's business, I wonder whether they are acquainted with the God of love."

As a result of Mr. Myers' report, the Federal Council's Social Service Commission voted to do everything possible to relieve the situation. The Commission feels that there are Christian people everywhere both in the South and in the North who will be quick to respond to this human need and who are unwilling that an economic conflict should be settled by the pressure of hunger. Mediators are at work in the situation. Meanwhile, the people, especially the women and children, should be fed and protected against the cold and the sickness which will follow if they are not adequately cared for.

Checks should be made payable to Miss Olive Van Horn, Treasurer, and mailed to her at Room 605, 105 East 22d Street, New York City. The administration of relief in behalf of the churches will be carried on by the American Friends Service Committee (Quaker) through its North Carolina branch.

A WORLD FRIENDSHIP AWARD

THE Committee on World Friendship Among Young People, instituted by the Federal Council's Commission on International Justice and Goodwill, announces its first project under the Zelah Van Loan World Friendship Award—a prize essay contest for the Americas. The theme for the contest just announced is "Christ and World Friendship." The young people of North, Central and South America and the Caribbean region are invited to participate in this competition.

There will be two sets of prizes, one for the best essays from the United States and Canada, the other for the best essays from the Latin American countries. The first prize in each area will be \$300, the second prize \$100, and the third prize \$50. There will be thirty prizes of \$10 each.

There will also be two sets of judges—one to pass upon the essays from the United States and Canada, and another to pass upon the essays from Mexico, Central and South America and the Caribbean region. The judges for North America will be named by the Committee on World Friendship Among Young People, upon nomination by various young people's organizations and mission boards. The judges for Mexico, Central and South America and the Caribbean region will be named by the Committee on Cooperation in Latin America.

The contest is adapted for use in young people's societies, Girl Reserve and Hi-Y Clubs, Boy Scout and Girl Scout organizations, mission schools, and similar organizations.

All essays must be in the hands of the judges on or before January 15, 1931. Essays from North America will be sent to the Committee on World Friendship Among Young People, 105 East 22d Street, New York, N. Y. Essays from Mexico, Central and South America, and the Caribbean region will be sent direct to the Committee on Cooperation in Latin America, 419 Fourth Avenue, New York, N. Y.

The names of the winning contestants will be an-

nounced on World Goodwill Day, May 18, 1931. It is suggested that the announcements of the winning contestants and the giving of the awards be made the occasion of goodwill celebrations.

The World Friendship Award has been established by Mrs. Anna F. G. Van Loan, of Babylon, N. Y., in loving memory of her husband, Zelah Joy Van Loan. The income is to be administered by the Committee on World Friendship Among Young People.

IN SUPPORT OF FAMOUS FRENCH SEMINARY

AFTER nearly fifty years in Paris added to many decades of earlier years at old Strasbourg, where it was organized during the Reformation period, the Paris Theological Seminary (Faculté Libre de Théologie Protestante de Paris) is responding to increased demands for theological training of students from Czechoslovakia, Roumania, Poland, the Balkan States, Japan, and the United States.

At its recent commencement, June 28, this famed old Seminary conferred the degree of "*Docteur en Théologie*" upon two Americans, Dr. Shailer Mathews, Dean of the Divinity School at Chicago University, and Dr. John A. Maynard, Rector of the French Church du Saint Esprit, Diocese of New York. Only two other Americans hold that degree from the Paris Seminary, Dr. Charles S. Macfarland of the Federal Council of Churches, and Dr. George Stewart, Pastor of the First Presbyterian Church, Stamford, Conn.

Graduates of this Seminary have served every section of France as well as important parishes in England, Belgium, Switzerland, Germany, Holland, America and the missionary lands of Africa, Indo-China, Madagascar and Tahiti. The roll of its alumni is a blue book of religious leadership. Many graduates of the Seminary have done postgraduate work in the American seminaries.

Since the World War, the financial affairs of the Seminary have suffered much from the depreciation of currency, the increased cost of living and the decreased ability of the French people to give for its

support. These difficulties have so weighed upon them that members of the faculty have had to accept regular pastorates to augment their always meager salaries. It is feared that this necessity will impair the service of these great men due to overwork or even ill health. This fact has led Dean Allier to appeal to some of the alumni in America to help, and an American Committee has been formed to raise a million francs (\$40,000) to add to the endowment in order that salaries may be increased and a Chair of Comparative Religions added. The American Committee includes:

Shailer Mathews, Dean of the Divinity School, Chicago University.

John A. Maynard, Rector of the French Church du Saint Esprit, New York.

Charles S. Macfarland, General Secretary of the Federal Council of Churches.

William M. Kingsley, President of the United States Trust Company, New York.

Warren E. Bristol, Executive Secretary, New York.

Henry Sloane Coffin, President, Union Theological Seminary.

Ozora Stearns Davis, Chicago Theological Seminary.

Charles W. Gilkey, Dean of the Chapel, Chicago University.

Chauncey W. Goodrich, Brunswick, Me.

Harry Middleton Hyatt, Yonkers, N. Y.

Samuel A. B. Mercer, University of Toronto.

George Stewart, Stamford, Conn.

Luther A. Weigle, Yale Divinity School.

Andrew C. Zenos, McCormick Theological Seminary.

W. Douglas MacKenzie, President, Hartford Theological Seminary.

Albert Cornelius Knudsen, Boston School of Theology.

Dr. John A. Maynard is Chairman of this Com-



L. H. SABATIER, 1839-1907
Became Dean of the Paris Seminary in 1895. Especially famous for his "The Religion of Authority and the Religion of the Spirit", and "The Apostle Paul".



RAOUL ALLIER, 1861—

Philosopher and psychologist, deeply interested in the mind of primitive man, a student of missions, the present Dean of the Seminary.

mittee and Dr. Macfarland, Vice-Chairman; William M. Kingsley, President of the United States Trust Company, New York, is Treasurer. Gifts aggregating \$12,231 have been acknowledged, and \$27,764 is yet to be obtained. The Committee's headquarters is at Suite 1801, 475 Fifth Avenue, New York.

Since the World War our people have helped to

rehabilitate many churches in France, churches that had suffered from the ravages of war and were in dire need of such help. But here is a very important source of leadership for these churches. Its physical structure does not require rehabilitating, but its financial support needs to be bolstered up by this small additional endowment fund that is asked.

Research Study of Centralia Case Planned

IN RESPONSE to urgent requests received from church leaders in the Pacific Northwest and on authorization of the Federal Council's Administrative Committee at its September meeting, the Department of Research and Education is undertaking a thorough study of the famous Centralia affair, which involved the killing of certain members of the American Legion on Armistice Day, 1919, by members of the I. W. W. during an alleged attack upon the hall of that organization. The study is being made jointly by the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis, and with the active cooperation of church groups in the State of Washington.

The request that the Federal Council undertake an inquiry into the complicated case first came from a committee appointed by the Puget Sound Conference (now the Pacific Northwest Conference) of the Methodist Episcopal Church for the purpose of conducting an inquiry into the matter.

The Washington Conference of Congregational Churches also urged the Federal Council to give its aid in making an impartial investigation. Supporting these requests were messages from many influential churchmen in Washington, including Rt. Rev. Arthur S. Houston, Episcopal Bishop of Olympia, and Dr. Marvin O. Sansbury, President of the Seattle Coun-

cil of Churches. Prominent church leaders in other states also urged that the study be made.

The reason for undertaking this inquiry into an incident that occurred ten years ago is that evidence has been accumulated that the seven men convicted of second degree murder and sentenced to terms of from twenty-five to forty years, may have been unjustly convicted. The revival of interest in the affair is due in no small part to the efforts of Captain Edward P. Coll, a Legionnaire who undertook an inquiry into the case because his conscience was disturbed by repeated charges that members of the Legion were responsible for the tragedy. He undertook this study in the hope of exonerating the members of the American Legion of the ugly charges which had been made against it. He has been active in arousing sentiment for an impartial inquiry.

The purpose of the study now being undertaken by the three national church organizations is to sift current reports and charges and to examine with the utmost care the new evidence that has been offered, and, if possible, to get clear light upon a situation which has greatly perplexed many public-spirited citizens.

The technical phases of the inquiry will be in the hands of DeWitt Wyckoff, a member of the legal staff of the American Bankers' Association, formerly on the faculty of the Law School of Cornell University.

American Legion and the Peace Workers

THE Convention of the American Legion held in Louisville, Ky., adopted a resolution on October 2, demanding that the Senate investigate a group of ten organizations which in the opinion of the Legion "continually urge a policy resulting in national weakness, which in the natural course of events could only endanger the safety of the nation."

Included in the list was the Federal Council of the Churches of Christ in America. With amusing impartiality, an organization included at the end of the list was "The American Association for the Advancement of Atheism"!

Promptly upon the appearance of the news dispatch concerning the action of the American Legion, Dr. Charles S. Macfarland, as General Secretary of the

Federal Council, telegraphed to the Commander of the American Legion, expressing the fullest willingness for an investigation by any accredited agency of the government and even inviting the Legion to make an investigation of its own at once in addition to anything that the Senate might later do.

A few comments upon the action of the American Legion are relevant. Says the *New York Telegram*:

"Always, it seems, the Legion must condemn groups which are seeking to promote peace. In the eyes of the Legion they are inherently unpatriotic and dangerous to the country. The Legion sees nothing sinister, however, in its own lobbying for a bigger military establishment. Nor does it include in its list of organizations the Daughters of the American Revolution, which vociferously supported the absurd billion-dollar navy-building program of

the last administration; the National Security League, the Navy League, Fred Marvin's Key Men of America and similar organizations."

The *Jersey City Journal* remarks:

"The Legion will not find its position strengthened if it is going to take up the cause of the militarists and charge those who are making honest efforts for peace with undermining the country."

The *Christian Century* says:

"The convention met at a time when the country is aroused by the revelations, growing out of the Shearer case, of the extent to which the shipbuilding and munition interests have expended huge sums to thwart the efforts of the Government to stabilize peace and to reduce the national burden of taxation in behalf of armaments. But the Legion, apparently oblivious to one of the most sinister conspiracies against the public welfare ever disclosed, went out of its way to resolve in favor of a federal investigation of the Federal Council of Churches, the National Council for Prevention of War, and eight other organizations which were said to be supporting a policy resulting in national weakness. There is, of course, no objection to

an investigation of the activities of these bodies. The Federal Council has already invited the Legion itself to conduct such an investigation. But the fact that it should be *this* sort of reaction which the Legion has made to the Shearer scandal further weakens public confidence in the organization's value."

Zion's Herald (Methodist) declares:

"We cannot believe that the Legion resolution was passed with deliberation. Surely there could not have been much discussion of it at the convention, for we are convinced that the majority of the veterans have too many brains to have followed such a course if they had not been caught napping."

One of the most interesting reactions to the action of the Legion was a statement issued by a group of disabled war veterans at the United States Hospital at Castle Point, protesting against the resolution of the Legion and saying that it would be much more appropriate for the Legion to use its energies to secure proper compensation for the disabled.

Toronto Churches Open to Labor Speakers

TORONTO and Hamilton, Ontario, opened fifty-five of their churches, including an unusual number of very influential churches, to speakers who were in the city in connection with the convention of the American Federation of Labor on Sunday, October 13. This is the high-water mark of all convention cities up to date. The labor speakers included President William Green at Yorkminster Baptist Church, the two British delegates, J. T. Brownlie, a member of the Church of Scotland, and James Bell, who is a Wesleyan local preacher. Four church secretaries, John W. Elliott (Baptist), James A. Crain (Disciples), Miss Lucy Carner (Y. W. C. A.), and Worth M. Tippy (Federal Council) each took two pulpits, and Miss Mary Van Kleeck spoke at Walmer Road Baptist Church. Spencer Miller, Industrial Secretary of the Episcopal Department of Christian Social Service, spoke from four Anglican pulpits, including St. Albans Cathedral, and two other delegates occupied Anglican pulpits through the efforts of Mr. Miller. Miss Carner spoke at Cook's Presbyterian Church. Dr. Channing A. Richardson, of Philadelphia, also spoke on Sunday.

The convention became much interested in this program, and the reports from both churches and labor speakers were enthusiastic. In addition to these services of worship, Spencer Miller addressed the Toronto Ministers' Association and Dr. Tippy the Hamilton Association. On Monday, October 14, Dr. Tippy addressed the senior class of Emmanuel College of Queens University on "The Church and Labor," and the annual meeting of the Home Missionary Board and superintendents from all parts of the Dominion, on the same subject. He also met at luncheon officials of the Board of Evangelism and Social Ser-

vice of the United Church of Canada, speaking on the International Social Institute at Geneva.

Arrangements for churches and speakers were made jointly by Rev. Dr. D. N. McLachlan of the Board of the United Church of Canada, and Dr. Tippy of the Federal Council, who in the emergency of Mr. James Myers having to remain in the South, took over the work begun by correspondence with Toronto.

TOWARD UNDERSTANDING THE BIBLE

TO THE MANY Bible students, clergymen and laymen, limited in time and money but desirous of coming into a more intimate understanding of the Holy Scriptures, the Travel Institute of Bible Research is rendering a service of exceptional value.

Having its genesis in a great demand for authentic evangelical leadership in the historical, geographical and archæological background of the Scriptures, the Institute is strictly a non-commercial organization encouraging and making possible, by bringing the cost within the means of the average Christian worker, the reverent study of the Bible in the land of its birth.

The field department, with headquarters in Jerusalem, is the central feature of the Institute's activities. Its objective is to conduct parties through the Holy Land. Classes are held at the main stopping places in the Holy Land as well as in the rural districts. A short course aimed to give a sound background to the Holy Scriptures from the standpoint of geography, topography and customs of the people is the paramount feature. The business department, located at the Bible House, New York, assists and co-operates with the work of the field department.

Both departments are under the general supervision of Samuel H. Cuff, who is well qualified for his task.

New Plans in Cooperative Evangelism

AT THE fall meeting of the Federal Council's Commission on Evangelism, held at the headquarters of the National Board of the Young Women's Christian Associations in New York on October 10, the subject of most engrossing attention was the plans in the various denominations for the observance of the nineteenth hundredth anniversary of Pentecost. In a future issue of the BULLETIN, there will be a full interpretation of the program which is being carried forward in the several bodies.

The growing enthusiasm for a community-wide approach to the task of evangelism on the part of the various denominations has led to greatly enlarged plans of cooperation. For several years the secretaries of evangelism for the various denominations have made a practice of going as a unit to at least ten or twelve of the major cities every winter for the purpose of bringing together all the pastors of the community to consider unitedly their plans for building up the membership of the churches. Through this plan the program of every church has been strengthened and fresh inspiration engendered, with the result that it is now planned that a much larger number of cities shall be visited in this way. Plans are, therefore, being made this year to send out five teams, instead of one, to develop this cooperative spirit in the evangelistic program. It is expected that in this way it will be practicable to include most of the large cities from coast to coast and from the Lakes to the Gulf in the itinerary of this year.

Dr. Charles L. Goodell, the Executive Secretary of the Federal Council's Commission, spent ten days of October at Wilmington, N. C., meeting with all the ministers of the city in the interest of the development of its spiritual life. These united gatherings were brought about largely on the initiative of Bishop Thomas C. Darst of the Protestant Episcopal Church.

CHURCHMEN HEAR FORMER GERMAN PRESIDENT

DR. WALTER SIMONS, former President of the German Republic, until recently Chief Justice of the German Supreme Court, and a prominent churchman, was the guest of honor at a luncheon tendered him by the Federal Council of the Churches of Christ in America, in New York City, October 19. Dr. Simons is prominently identified with the Stockholm Movement on Life and Work and with the German Evangelical Church Federation.

"The friendships that I have formed with American and European churchmen are among the lasting joys of my life," he said. After being introduced by Dr. S.

Parkes Cadman, Dr. Simons spoke briefly of the significance of the church cooperative movement on the Continent. He then launched into a discussion of the relation between law and peace. In America as the guest of the Carnegie Endowment to attend the meetings of the Institute of International Law, Dr. Simons reviewed briefly the findings of the Institute, commenting that what the peace of the world needs is not the development of a code of laws for the Americas, another for Europe and yet another for the Far East, but a world code of law, equally binding upon all races and nations. "It is the duty of the Church," said Dr. Simons, "to understand this problem and to interpret to the average citizen the meaning and place of law in the international life of the world."

Thirty American church leaders were in attendance. Dr. S. Parkes Cadman was chairman.



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Glimpses of Interdenominational Life

A Pioneering Experiment

A unique experiment in planning in advance for the religious life of a city from the very beginning and carrying out the plan cooperatively has been launched in the building of Radburn, the new "town for the motor age," near Hackensack, N. J. The formation of the "Council of Religion for Radburn" by a group of interested Protestant churches, to provide a cooperative ministry for the community, has been sponsored by the Federal Council and the Home Missions Council, and is now well under way.

One pastor will represent all the co-operating churches, and under the general direction of the Radburn Council of Religion will be responsible for the leadership of the Protestant religious life of the city. The cooperating churches are the Protestant Episcopal, the Presbyterian, the Reformed, the Methodist Episcopal and the Congregational, each of which has officially approved the plan of cooperation.

The Radburn Council has called to this important position Rev. Deane Edwards of the Reformed Church of Bronxville, N. Y. He has accepted the call and has begun his duties. No church edifices are to be erected until the present and prospective citizens of Radburn have had the opportunity to decide what churches and what type of churches are needed in order to minister to the community most adequately and without competition.

The Radburn Council is made up of representatives of the residents of Radburn plus two representatives from each of the cooperating denominations.

Reviewing Interracial Work in South

"An Adventure in Faith" is the title of a pamphlet just issued by the Commission on Interracial Cooperation, with headquarters in the Palmer Building, Atlanta, Ga., in which is set forth the story of the interracial organizations which for the last ten years have been at work in the South for the improvement of race relations.

The pamphlet tells of the organization of the Commission just after the World War in the effort to overcome the unfavorable interracial psychology so prevalent at that time, and outlines briefly the constructive program on which the movement has since been engaged. A copy will be sent without charge to anyone interested.

Joint Committee on Community Churches Meets

The Joint Committee, made up of representatives of the Home Missions Council, the Federal Council of Churches and the Community Church Workers of America, held a session on

September 30 for the purpose of discussing the best method of providing oversight for federated churches in local communities. It has been felt for some time that in many cases the federated churches are handicapped by a lack of united approach on the part of the denominational agencies and their officials. The following recommendation was adopted by the Joint Committee:

"We recommend the formation, in states or other areas, as far as is feasible, of a committee representative of the largest possible number of denominations and affiliated with or a part of the state federation of churches or home missions council, which shall establish relations with federated or other forms of united churches and which shall in turn be affiliated with this Joint Committee."

Industrial Relations Conference in Boston

Under the auspices of the Federation of Churches of Boston, an Industrial Relations Conference is to be held, November 17, 18 and 19, on the general theme, "Industry and the Social Conscience." Among the topics which will be discussed are: "The Motives of Men," "Unemployment" and "Democracy in Industry." An impressive list of speakers has been secured, including clergymen, labor leaders and employers. It is noteworthy that Daniel Willard, President of the Baltimore & Ohio Railroad, and William Green, President of the American Federation of Labor, have both consented to participate in the conference.

Primitive Methodist Church Withdraws

At the General Conference of the Primitive Methodist Church, held in Pittsburgh, Pa., September 18-23, a decision was reached to withdraw from membership in the Federal Council of the Churches of Christ in America. According to press reports, the reason given for this step was that the Primitive Methodist Church is too little interested in programs of social service such as are being carried forward by the Federal Council to warrant continuance of the cooperative relationship.

The Primitive Methodist Church, according to the 1926 Census of Religious Bodies, made by the federal government, comprises 80 congregations with a total membership of 11,990.

Chicago Churches Honor Foreign Students

The Chicago Church Federation is again planning for its annual dinner to the students from other lands. This event, which has become an important one in the religious life of Chicago,

will be held at the Hotel LaSalle on November 22. President Robert M. Hutchins, of the University of Chicago, will be the principal speaker. Members of the churches of Chicago are invited to act as hosts and hostesses to the foreign students, in order that it may be possible for them to attend without expense. Last year, 287 students from 65 foreign countries were thus entertained and given an opportunity to see something of American social and religious life at its best.

Kansas City Discusses Military Training

Secretary Irvin E. Deer, of the Kansas City Council of Churches, writes weekly for *The Church World* a personal column headed "It Seems to Me." In this column, he discusses informally and sometimes with great vigor current questions of general concern. A short time ago, he raised questions concerning military training in high schools. His article was given publicity through the daily press of the city and called forth expressions of dissent from some who argue for the educational value of military discipline. Secretary Deer called the roll of educators who deny educational value in military training, including the late Charles W. Eliot of Harvard, Professor Jesse F. Williams, head of the Department of Physical Education at Columbia University, Dr. Clark W. Hetherington, Professor of Physical Education of the University of Wisconsin and the Superintendent of the National Education Association.

He concludes with the following:

"In view of the fact that military training is considered therefore valuable neither for physical training, nor for military development, and is considered to be extremely lacking in correct educational technique and content, and in view of the fact that the President's committee on economy in army and navy expenditures has placed the R.O.T.C. low in the priority scale, there is no need to be unduly alarmed. This hang-over from the war is passing, and I doubt whether it can long be saved even by the well-regimented propaganda in its behalf. I wish personally merely to speed the departing guest."

Building Up Canal Zone Church

Rev. J. F. Jenness, the minister of the Cristobal Congregation of the Union Church in the Canal Zone, has been spending several weeks in the States, interpreting the significance of the religious work in the Canal Zone and seeking support for it. A gift of \$1,000 from Mrs. E. E. Olcott toward a pipe organ for the Cristobal Church has

been announced as a memorial to her husband, who was for some years Chairman of the Federal Council's Committee on Religious Work in the Canal Zone.

Rabbi Discusses Jewish-Christian Goodwill

Speaking at the observance of the Jewish New Year on October 4, at the Rockdale Avenue Temple, Cincinnati, Rabbi David Philipson discussed at length the movement for inculcating goodwill between Jews and Christians. He expressed warm appreciation of the spirit and attitude of the Federal Council's Committee on Goodwill between Jews and Christians and expressed the judgment that the development of goodwill and understanding could be furthered most fully if Protestant bodies would give up proselytizing efforts among Jews.

Women Preachers in Annual Session

The eleventh annual assembly of the Association of Women Preachers was held in Indianapolis, September 17 and 19, attended by fifty women from nine states and twelve denominations. It was decided to call the organization henceforth the "Association of Women Preachers of the United States of America," since as a matter of fact its members are all American citizens. The President of the organization is Rev. Mary Alice Lyons, of Cleveland. The General Secretary is Rev. Anna C. Eastwood, of New Lyme, Ohio.

Montana Completes Decade of Cooperation

The completion of ten years of service by the Home Missions Council of Montana calls attention to one of the most promising experiments in cooperation in home missionary work on a state-wide basis. Organized in 1919, by representatives of the national home mission boards, it has concentrated attention upon securing a more effective distribution of the religious forces of the state, the home missionary superintendents working out a comprehensive allocation of territory in such a way as to provide for the effective churching of all areas. In general, the principle followed was that of assigning a territory to the church nearest at hand and already most interested in the field. What has been done in Montana has been a stimulus to cooperative endeavors in many other areas.

At Indian Schools

The Home Missions Council and Council of Women for Home Missions have recently appointed Rev. Floyd O. Burnett as Religious Work Director at Sherman Institute, the government Indian school located at Riverside, Cal. Mr. Burnett and his assistant, Miss Veva Wight, have as their work the religious guid-

ance of 750 Protestant Indian boys and girls.

Rev. A. A. Van Sickie, Religious Work Director at Haskell Institute, Lawrence, Kans., writes that the fall work has begun with a school registration of 1,035. Nineteen day classes in religious education are meeting with an enrollment, which is voluntary, of 450. These classes are scheduled by the school, and work in them receives school credit. Dean Bragdon of the Department of Religious Education at the University of Kansas is serving as dean of the courses. There is a staff of eight teachers.

Mr. and Mrs. J. C. Ross serve in similar capacity at the Albuquerque and Santa Fé Indian Schools. Of their summer work, Mr. Ross writes: "We conducted an interdenominational vacation Bible school in June, at the request of the pastors of some of the Albuquerque churches, for the children of the congregations participating, several children from other churches and quite a number gathered in who had no church or Sunday school connection. . . . Immediately after closing this work, we opened an evening school at the Albuquerque Indian School. Three weeks in August were spent in a similar way at Santa Fé. Neither group was willing to quit when closing time came."

The Theodore Roosevelt School, located at Ft. Apache, Ariz., has a new Religious Work Director this year, Miss A. Graham Rowland. "This month," Miss Rowland writes, "has been full of new faces, new experiences and new places. The head matron and I met with the sixth, seventh and eighth grade girls and organized a Girl Reserve group. Every girl there, twenty-five in all, signed up. I trust that through this organization we can lead these girls closer and closer to our Master."

Isaac Greyearth, a Sisseton Indian, is serving the Pipestone, Minn., and Flandreau, S. D., Indian Schools as Religious Work Director and is also giving some time to the rural department of the International Committee of the Y. M. C. A. He will, in this latter capacity, have an opportunity to work with the boys and young men on the reservations.

Rev. J. M. Hinds, besides being pastor of a church at Genoa, Neb., serves as part-time Religious Work Director at the Indian School in Genoa.

Miss Helen M. Brickman is National Director of the religious work carried on at these eight non-reservation boarding schools by the six directors serving under the Home Missions Council and Council of Women for Home Missions.

Field Work of the Council Staff

Walter W. Van Kirk, of the Commission on International Justice and Goodwill, was the morning preacher at the First Methodist Episcopal Church

at Bridgeport, Conn., on a recent Sunday in October. Other speaking engagements included an address on "The Churches and Peace" before the Chappaqua (N. Y.) Kiwanis Club, and an address on "Church Cooperation and Christian Unity" before the Boston Methodist Social Union. Mr. Van Kirk also attended many of the sessions of the Institute on International Law, held at Briarcliff Manor, N. Y., October 9-18.

Samuel McCrea Cavert, General Secretary, addressed the students of the Yale Divinity School on October 14, on "Crucial Issues in Cooperative Christianity."

During September and October, Mrs. Jeannette W. Emrich of the Commission on International Justice and Goodwill conducted missionary institutes and lectured in different parts of the country. The third week in September, she was one of the teachers at the Interdenominational Missionary Institute in Wichita, Kans., and also spoke before 1,500 students at the Municipal University and at a meeting at Friends' University. While in Wichita, Mrs. Emrich also spoke before a group of 400 school children and their leaders on the world friendship projects. In Kansas City, September 23-25, she conducted a course at the Missionary Institute; then, in Denver, she led a course at the Interdenominational Missionary Institute. She also spoke before the Denver Research Club, the Department of Nurses of Colorado State University, at a meeting of the International League for Peace and Freedom, to two different church groups, at a morning service in Fort Collins, Colo., and at an interdenominational dinner in Colorado Springs. October 16-18 Mrs. Emrich conducted the Missionary Institute in Niagara Falls and spoke at a luncheon meeting, to a group of business girls, and to a group of Girl Reserves. On October 22 she spoke before the Women's Temple Society of Temple Beth Zion in Buffalo.

Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill, was in Baltimore on October 3 addressing on one occasion the Institute of the Women's Missionary Federation, and on another occasion the various church leaders of children's work, on the friendship project with the children of the Philippine Islands. On October 16 he addressed the Pennsylvania State Federation of Women's Clubs at Erie, Pa., on the theme, "Leadership of America." Dr. Gulick presided over one of the discussion groups at the Buck Hill Falls Peace Conference, October 22-24, convened by the American Friends Service Committee, with the editors of the religious press as guests. Dr. Gulick made two addresses in Rochester, N. Y., on October 31, one of them before the District Presbyterian Men's Convention on the subject "The Pact and the People."

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Race Attitudes in Children

By BRUNO LASKER

Henry Holt & Co. \$4.00

THE notion that race prejudice is a matter of instinct is shown by a great body of evidence, gathered from the personal experiences of many persons who participated in furnishing the material for this study, to be grossly erroneous. Race prejudice is found, rather, to be chiefly due to the impact of the adult environment upon the child.

Practical suggestions are made as to what various agencies—especially the home, the school and the church—can do to cultivate appreciation instead of prejudice on the part of the children. The author finds churches and Sunday schools often sharing in the same snobbish attitude toward other racial groups that characterizes the rest of the community, but points out that the church or Sunday school is in many cases the first (sometimes the only) agency that stimulates unselfish attitudes toward unlike peoples.

The Quest for Experience in Worship

By EDWARD H. BYINGTON

Doubleday Doran. 1929. \$2.00

THE present revival of interest in worship makes this a "tract for the times." The "quest" for an experience of worship through liturgical forms is first examined, including a description of the Eastern Catholic, the Roman Catholic, the Lutheran and the Anglican types. Into all of these the author enters discerningly and sympathetically, seeking for the living realities that lie behind the symbols. He then surveys the various forms of worship found in the non-liturgical churches, pointing out what seem to him the elements both of strength and of weakness.

A History of Christian Missions in China

By KENNETH S. LATOURETTE

Macmillan Co. \$5.00

THOROUGHLY at home in his field both through several years of residence in China and through his scholarly researches as professor of missions and Oriental history in Yale University, the author writes out of genuine erudition combined with insight and simplicity. His work is certain to be a book of reference of the highest order for many years to come. His treatise on the missionary movement is so clearly related to the larger background of the whole impact of the West upon China that it will be of large interest not only to students of missions but also to a much wider circle.

The Quest of God

By CASPER S. YOST

Fleming H. Revell Co. \$1.50

AN EMINENT JOURNALIST, editor of the *St. Louis Globe-Democrat*, here enters the lists as an interpreter of the bases of religious faith. Mr. Yost not only writes with the rugged simplicity and directness which one might expect of an editor, but also does some serious thinking on the fundamentals of religious belief. He is acquainted with the best thinking in philosophy and psychology and also has well-conceived ideas of his own. It is not too much to hope that this layman will persuade and convince not a few who are untouched by the theologian and the preacher.

The Abingdon Bible Commentary

Edited by FREDERICK CARL EISELEN,

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DOWNEY

Abingdon Press. \$5.00

THIS one-volume commentary covering the entire Bible, claiming the collaboration of more than sixty eminent scholars from a great number of denominations and from various parts of the English-speaking world, is a monumental work. To mention the names of the authors is almost to call the roll of modern Biblical scholarship.

In addition to the sections dealing with the several books of the Bible, there are important contributions of a more general character on such subjects as: "The Bible as Literature," "The Christian Approach to the Scriptures," "The Use of the Bible in Preaching," and "The Historical and Religious Background of Early Christianity." The general outlook of both editors and writers is soundly evangelical, but not traditional.

Mary McDowell—Neighbor

By HOWARD E. WILSON

University of Chicago Press. \$3.00

A CAPTIVATING biography of a great soul who left a life of comfort to make her home among the immigrants of the stockyards and who made the University of Chicago Settlement a center of brotherhood. Important sidelights also are given on industrial and economic conditions among the poorest classes, on the development of the social settlement and of the social science of which the settlement is an expression, on the struggle for decency in civic affairs. Although there is little about the organized Church, it is a record of religion in action, seeking a more abundant life for the under-privileged.

Far Peoples

By GRACE DARLING PHILLIPS

University of Chicago Press. \$2.00

THIS is a unique and valuable source book for leaders of young people desirous of developing attitudes of understanding and appreciation toward other peoples. The countries included are India, China, Korea, Japan, the Philippines, Brazil, Africa and Russia. Each section opens with a brief description of the country. This is followed by a series of stories, songs, poetry, games, and refreshments characteristic of the country and descriptions of the dress of both men and women. In the appendix is a list of plays and pageants. With this material it should be possible for any group of young people with a competent leader to make a rather intimate acquaintance with the peoples of other lands.

The Story of the Ten Commandments

By CONRAD HENRY MOEHLMAN

Harcourt, Brace & Co., 1928. \$2.50.

IN this "Study of the Hebrew Decalogue in Its Ancient and Modern Applications" Dr. Moehlman has successfully attacked the ever-present problem of making the Old Testament vital to our time. He begins with concrete incidents that grip our attention at once. He pictures four young men of East Side New York—Abraham Cohen, Patrick Murphy, Calvin McPherson and Melancthon Luther—attending a thrilling movie about Moses and the Ten Commandments. This experience of the youthful friends stimulates a heated discussion of the contents and meaning of the Decalogue. The conversation reveals wide divergences in the traditional training of Jewish, Catholic and Protestant groups on this apparently specific and exact bit of common religious heritage. Their amazement upon discovering these variations leads to a more thorough investigation of the four Old Testament versions of the Ten Commandments and their religious significance. The findings of this historical study form the main body of the work.

Here we have an illuminating portrayal of the evolution, from early Hebrew times to the present, of the ideals and institutions enjoined in this body of legislation. With a wealth of historical material and penetrating insight we follow one by one the significant developments in Sabbath observance, property rights, the status of woman, the rights of the child, social justice and related vital themes, from a nomadic Hebrew society to a modern industrial civilization. The volume closes with a very suggestive modern Decalogue suited to our complex social order.

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Beyond Agnosticism

By BERNARD IDDINGS BELL.

Harper & Brothers. \$2.00

THE central thesis, which is set over against the mechanistic view of man as merely an animal, is that "man is himself a paradox, a strange creature in many ways, most strange in this, that he is an animal who, alone among animals, is perpetually *in revolt against being an animal*." Dr. Bell trenchantly exposes the fallacy of thinking that because we are beasts we are *nothing but beasts*. That man is not content to remain on the beastly level, but is ever struggling toward a kind of living which is not beastly at all—that is the rock-bottom fact which the mechanists overlook. Contemplation of the end toward which mankind is struggling is what the world needs—and "it is of this contemplation that religion fundamentally consists."

Dr. Bell wants to know all that can be known scientifically but is persuaded that this is not enough. His plea is not for anything irrational, but for something *superrational*; not for the unscientific, but for the extra-scientific, for the kind of experience which characterizes the contact of *person with person*. In other words, he is a mystic, in the broad sense of the term, one who has an experience of values which lie beyond the possibility of intellectual processes alone to discover.

"Protestant worship," the author says, "is chiefly intellectual, and therefore uninteresting to most agnostics." Catholic worship is apt to interest agnostics because it is "a highly cultivated art." "If Protestantism is to survive, it, too, must revive sacramentalism in its devotional aspects."

Disarmament

By SALVADOR DE MADARIAGA

Coward McCann, New York, 1929. \$5.00.

THE most informing, interesting and illuminating work on the subject that has yet been published. The author, a Spaniard, for five years "Chief of the Disarmament Section of the League of Nations Secretariat," and master of logical discussion and keen humor, is peculiarly fitted to discuss his subject. Every sentence is clear, driving, sane and convincing. Few if any are better acquainted than the author with the difficulties of the situation, yet he retains his keen sense of the urgency of the need for disarmament.

The costs and the dangers of armaments are described in vivid terms, the relations of the question to the League

and to the Pact are considered in full detail with keen analysis and winning humor, followed by the constructive section described as "Prospective." Especially important for Americans are the keen insights and criticisms regarding the place of America in the problem of world disarmament. Few American statesmen seem to appreciate the world situation due to American non-cooperation with the League of Nations in its most important tasks—outlawry of war, and disarmament.

America's Naval Challenge

By FREDERICK MOORE.

The Macmillan Company. 1929. \$3.50.

AN incisive, informing and illuminating presentation of the recent naval expansion of the United States. The short sentences and the rapid, clear and terse presentation of facts, considerations and arguments render the volume exceptionally readable. The author's familiarity with the subject is manifest on every page.

Beginning with President Wilson's adoption (1916) of the policy of making the American Navy "incomparably the most adequate navy in the world," the author goes on to consider the bearing of this policy on the peace negotiations at Paris, quoting at length from Lord Robert Cecil, Secretary Daniels, Colonel House and Mr. Lloyd George. He passes rapidly to American policies in the Pacific and relations with Japan and China, and their recent developments and policies. The Washington Conference (1921-2), resulting in extraordinary scrapping of capital ships and vigorously condemned by American navalists, is described at some length. The closing chapter discusses American supremacy and security in well-balanced terms. The entire volume is exceptionally helpful at the present juncture when the American people need to reconsider with care the American naval policy in the light of the Peace Pact of Paris. It will no doubt be anathema to "big navy" advocates.

Middletown

A Study in Contemporary American Culture

By ROBERT S. AND HELEN MERRELL LYND

Harcourt, Brace & Co. \$5.00

PROBABLY this is the first time that a serious effort has been made to discover what daily life in an average small American city is like. The authors and their assistants, working under the auspices of a research foundation, mingled observingly for many months in the life of a Midwest city of 30,000 (which passes under the anonymity of "Middletown") and as a result give us a vivid, colorful, first-hand picture of how the people get a living, what sort of homes they live in, how they train their children, what amusements they have, what they read, how they

carry on their civic interests and practice their religion. The section on religion, even if somewhat depressing, sets forth a situation which needs to be pondered. In each case a comparison is made between the present day and 1890, the period just prior to the transition of the community from a simple county seat into a manufacturing center.

Charles W. Eliot: Puritan Liberal

By HENRY HALLAM SAUNDERSON

Harper & Brothers. \$2.00

THIS biography has been called by friends of the great educator the first real interpretation of Dr. Eliot yet published. He is shown against the spiritual background of his Puritan heritage and the simple religion of his everyday life. "The climax of his life was in his last years, when he had leisure to express by voice and pen this religious faith."

The Fall of the Russian Empire

By EDMUND A. WALSH, S. J.

Little Brown & Co. \$3.50

A DRAMATIC history of the Russian Revolution brought within the compass of one volume. The material was gathered by Father Walsh over a period of seven years. It is not a formal history of the Russian Empire, but a review of the great revolt given wherever possible in the words of the leading characters.

Labels and Libels

By WILLIAM RALPH INGE

Harper & Brothers. \$2.00

ANYTHING than Dean Inge writes has a quality of tang and of provocativeness that makes people want to read, even when they insist on dissenting. This volume is no exception. It is full of his wonted fire and energy, his incisiveness, his wit, his castigations and his prophecies. He sets forth his forecasts on the future of marriage, of education, of democracy. He examines contemporary religious issues, including the Prayer Book controversy, discusses political trends, and gives personal reminiscences.

The volume is a collection of rather unrelated essays but it gives an illuminating picture of Dean Inge's outlook on life.

Art in the Life of Mankind

By ALLEN W. SEABY

Oxford University Press

AN ORIGINAL SURVEY of the history and significance of art, by a distinguished professor of fine art in England, will appear in six attractive and popular volumes, of which the two following have thus far appeared:

VOL. I. A GENERAL VIEW OF ART. \$1.75

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Whither Christianity

Edited by LYNN HAROLD HOUGH

THE title indicates the imperative timeliness of this book. In this day of change and flexible thinking, the discussion of where Christianity is going is of first importance. Fifteen leading Protestant ministers summarize their religious beliefs. Albert W. Palmer writes of *Religion as a Heritage and an Adventure*. The chapter by Richard Roberts is entitled *Wheels and Systems*. Miles H. Krumbine discusses *The Right to Believe in God*. Russell Henry Stafford writes of *The Bible*. Other chapters are: *Jesus and the Spiritual History of Mankind*, by Charles W. Gilkey; *Christianity and Redemption*, by Reinhold Niebuhr; *Prayer*, by Albert E. Day; *The Sacramental View of Life*, by Gaius Glenn Atkins; *Religion and Morality*, by Ralph W. Sockman; *The Christian and the State*, by Douglas Horton; *Religion and Education*, by Justin Wroe Nixon; *The World Christian Movement and the New Day*, by A. W. Beaven; *The Unity of Believers*, by George Pidgeon; *The New Psychology and Religious Belief*, by Joel B. Hayden; *Creative Passion*, by Lynn Harold Hough. This book, which has been in process for two years, is bound to arouse discussion in religious circles. Buy your copy now. \$2.50

MUST WE HAVE WAR?

By FRED B. SMITH

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THE CHRISTIANITY OF TOMORROW

By JOHN HOWARD B. MASTERMAN

This apologetic for the Christian faith by the Bishop of Plymouth will be welcomed because of his vigorous discussion of such subjects as *The Social Gospel*, *The Reunion of the Churches*, and *The Finality of Christianity*. \$2.50

THE CHRISTIAN APPREHENSION OF GOD

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Marching Men

By STANTON A. COBLENTZ
New Popular Edition \$1.00.

Fellowship of Reconciliation, Bible House, Astor Place, New York.

THE Fellowship of Reconciliation has rendered a distinguished service by making available at such a popular price a notable volume, formerly issued at five dollars. It is a handsome publication of

nearly 500 pages, with striking and artistic illustrations by Arthur Zaidenberg. The volume was listed by the Society of Graphic Arts as one of the twenty best illustrated books published in 1928. The present volume is the same as the original, except for a cheaper binding. Mr. Coblentz has written a survey of the whole history of war, which is of extraordinary value in helping one to realize what an anachronism it is in modern civilization.

Stoning the Prophets

WE HAD supposed that the attack upon Bishop McConnell, made by Dr. Samuel G. Craig some months ago, had been allowed to sink into the realm of forgotten controversy, but apparently we were mistaken, since Dr. Craig still insists upon publishing a protracted letter in the BULLETIN.

In printing the letter below, we would call attention to two facts: first, that the author has been the querulous critic of not a few of the most devoted and loyal Christians of our day, and that he has recently espoused a disruption of the Princeton Theological Seminary, an honored institution of the Presbyterian Church, distinguished both for its scholarship and its conservatism; second, that the man who is attacked in the present letter has rendered an altogether unique service to the whole Church. It is sufficient to comment, for example, that at the meeting of the International Missionary Council in Jerusalem a little over a year ago he was one of the foremost spokesmen for the Christian movement; that he is President of the Methodist Episcopal Board of Foreign Missions; that he has been invited to deliver the Beecher lectures on preaching at Yale University in 1930 in noble succession to Phillips Brooks, John H. Jowett, and others; and that he is widely regarded as the most able and persuasive defender of Christian theism against the attacks of materialism and secularism. It is noteworthy that, when the *Current History Magazine* last winter desired to secure the best possible reply to the attacks on Christian theism made by Professor Harry Elmer Barnes, it was to Bishop McConnell that this magazine turned.

We would further suggest simply that, if the following letter should raise questions in anyone's mind, he should read in full Bishop McConnell's volume, *The Christlike God*, of which Dr. Craig's letter gives a gross caricature. The whole purpose of the book is to interpret the revelation of God in Christ and to call attention to what this means for human life today.

THE EDITOR.

DR. CRAIG'S LETTER

"My attention has been called to the fact that the March issue of the FEDERAL COUNCIL BULLETIN contained a letter, written by the Rev. Charles S. Macfarland and addressed to me as editor of *The Presbyterian*, in which the following statements among others are made relative to what I had said relative to Bishop McConnell's doctrine of Christ as set forth in his book, *The Christlike God*: 'Never have I read a more specious statement or one doing more violence to truth and fact'; 'You have done enormous violence to truth'; 'I have been the witness of some sorry things in the name of theology and religion, but nothing before equal to this.' That you agree with this characterization of my statement by the General Secretary of the Federal Council of the Churches of Christ in America would seem to be indicated by the fact that you publish Dr. Macfarland's letter under the heading, 'An Open Letter about an Un-Christian Attack.'

"It is Dr. Macfarland's contention that when Bishop McConnell in his book, *The Christlike God*, asked the question, 'Is not this tendency to deify Jesus more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that He was and for

the ideal that He is?', he was merely stating a question that had come to him from students and that 'his response to this and similar inquiries constitutes the book, and his answer to the question is in the negative, with illuminating reason and persuasion.'

"Unfortunately, however, the facts do not support the interpretation Dr. Macfarland places on Bishop McConnell's words, and that whether we consider the immediate context in which these words appear or his book as a whole.

"Immediately after having put the question cited, Bishop McConnell said: 'I would not discourage anyone from making the utmost of the human ideal set before us in Jesus, but the present-day protest against conceiving of Him as divine does not quite meet the point.' To say that the present-day protest against deifying Jesus does not quite meet the point is to say that it almost meets the point. (Note: This is the most contorted piece of argument we have seen in many months,—as a full reading of the chapter in question will completely convince any fair-minded reader.—Editor.) While then it is an over-statement to say that 'Bishop McConnell identifies faith in Christ's deity with heathenism' yet it is obvious that, so far from repudiating the thought that we should take Jesus simply for the character He was and the ideal He is, he expresses substantial approval thereof.

"On the page immediately following the question cited Bishop McConnell asks and answers a closely related question. 'Why is it then,' he asks, 'that the Church holds so tightly to the terms and Scriptures and theologies which conceive of Jesus as divine, if not to honor Jesus? The answer is, not that the Church is trying to lift Christ up to God, but to think of God in terms of Christ. The essential is not merely the God-likeness of Christ, but the Christ-likeness of God. . . . Former debate spoke in terms of the divinity, or deity, of Christ. The present emphasis is on the Christlikeness of Deity.' Here, too, Bishop McConnell repudiates the idea that the tendency to deify Jesus is more heathen than Christian only to the extent of saying that it is inadequate as an explanation of the fact that the Church has thought of Jesus in terms of God, because based too exclusively on the thought that the Church has done this in order to think of Jesus in terms of God when the dominating thought has been to think of God in terms of Christ. There is no recognition of the fact that the Church has conceived of Jesus as divine because He was actually God, in the words of the Creed, 'very God of very God, begotten, not made, being of one substance with the Father.' Bishop McConnell speaks of the God-likeness of Christ but so have deniers of the full deity of Christ in all ages. What the Christian Church holds is not merely the God-likeness of Christ but that Christ is God. There is absolutely nothing in these words of Bishop McConnell to indicate that he so believes.

"Moreover, I have not been able to find anything in the book to indicate that Bishop McConnell believes in the deity of Christ in any proper sense of the word. That he does not hold to the deity of Christ as taught in the Scriptures and the great historic creeds—Greek Catholic, Roman Catholic and Protestant—is evidenced only too clearly by the fact that he does not even think it necessary to maintain that Christ is a supernatural person in the sense that there was anything miraculous about His life. While holding that there were things about His life that we cannot explain 'by any laws now in our grasp' yet he says: 'I repeat again that I have not the slightest objection to what might be called the total-humanizing of the Christ-life in regard to actual earthly conditions.' If further evidence be desired it may be found in the fact that ac-

cording to Bishop McConnell Christ possessed only the moral attributes of God. He denies to Him the metaphysical attributes of God such as omnipotence, omniscience and omnipresence—the things without which God would not be God. How anyone can suppose that Bishop McConnell believes in the deity of Christ in the dictionary meaning of the word, I am unable to surmise.

"Dr. Macfarland rightly says that my statement about Bishop McConnell's belief as to the deity of Christ cannot be construed as an 'inadvertency.' I at least hope that he is also right when he says that to so construe my statement would 'involve a disparagement of your intelligence which no one would accept.' The justification of my representation, if justification there is, must be found in the fact that Bishop McConnell's words demand the interpretation I have placed upon them. It is my contention that what I have said about Bishop McConnell was not against but for the truth. In my judgment, your characterization of what I have said as an 'un-Christian attack' on Bishop McConnell was warranted only if it is un-Christian to speak or write in behalf of Christ when there are those who, intentionally or unintentionally, are not only seeking to rob Him of His glory but are robbing mankind of the knowledge of the fact that there is a Saviour able to save from the guilt and power of sin because One who was God became incarnate for us men and our salvation. The deity of Christ is not the only fundamental doctrine of the Christian religion but certainly there is no such thing as Christianity, in the historic meaning of the word, if Christ be not God and man, in two distinct natures, and one person, forever."

SAMUEL G. CRAIG,
Editor of *The Presbyterian*.



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